Moſes & Aaron:

Civil and Eccleſiaſtical

RITES,

Uſed by the ancient *HEBREWS*; obſerved, and at large opened, for the clearing of many obſcure Texts thorowout the whole SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein Likewiſe is ſhewed what Cuſtoms the *HEBREWS* borrowed from Heathen people: And that many Heatheniſh Cuſtoms, originally, have been unwarrantable imitations of the *HEBREWS*.

The Twelfth Edition.

By *Thomas Godwyn*, B.D.

LONDON,
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M.DC.LXX.II.

I T H S

TO THE
RIGHT HONORABLE,
WILLIAM
EARL of *PEMBROKE*,

Lord Chamberlain of His Majesties Houshold, Lord Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of His Majesties most Honourable Privy Council, and Chancellor of the famous University of *Oxford*.

All Grace and Happiness.

Right Honourable,

THat *many have no better acquaintance with Christ and his Apostles, is, because they are such strangers with* Moses *and* Aaron : *Were Customs, antiquated, thorowly known; many difficulties in Scripture would appear elegancies: and*

the places which now (through obſcurity) diſhearten the Reader, would then become ſweet invitements to an unwearied aſſiduity in peruſing thoſe ſacred Oracles. If my preſent labour ſhall give ſuch light to ſome obſcure paſſages, that thereby Gods people ſhall be drawn on with the greater delight, to exerciſe themſelves in reading of Holy Writ; it ſhall not repent me of my tedious travels in theſe Rites and Cuſtoms of Generations long ſince paſt: which whoſoever undertaketh, ſhall find the way long and thorny, the path overgrown, and hardly diſcernable, the Guides few to direct, and thoſe ſpeaking in ſtrange languages, and many apt to diſcourage him, becauſe themſelves are either lazie and will not, or lame and cannot walk the ſame way. But now (through Gods aſſiſtance) being come to the end of my journey, the diſcoveries made on the way, ſuch as they are (and ſuch ſome are, as not obſerved before) humbly crave your Lordſhip's protection.

From Kenſington,
Febr. 21. 1624.

Your Honour's in all duty,
and ſervice devoted,

THO. GODWYN.

The Argument of each Book and Chapter.

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THE

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MOSES

MOSES AND AARON.

The first Book treateth of Persons.

Chap. I.

Of the form of the Hebrews Common-wealth until Christ his Comming; and, When the Scepter departed from them.

THe form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the *Jews*, where these changes are observable.

At first, The *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests* in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples of

Noah towards *Cham*, *Gen.* 9. 25. Of *Abraham* towards *Hagar* and *Ismael*, *Gen.* 21. 10. Of *Jacob* towards *Simeon* and *Levi*, *Gen.* 49. 3. And of *Judah*, towards *Thamar*, *Gen.* 38. 24.

In *Moses* his dayes then, did this prerogative of primogeniture cease; and as *Aaron*, and his posterity was invested with the right, and title of *Priests*; so *Moses*, and after him *Josua*, ruled all the people with a kind of *Monarchical* authority. For *Moses* was among the righteous as *King*, *Deut.* 33. 5.

After *Josua*, succeeded *Judges*; their offices were of absolute and Independent authority, like unto *Kings*, when once they were elected; but there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea, for the most part, the people never chose a *Judg*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replyed, I will not reign over you, neither shall my child reign over you, *Judg.* 8. 23. That of *Samuel* that he judged *Israel* all the days of his life, 1 *Sam.* 7. 15. was [a] extraordinary. In this respect, their *Judges* symboliz'd with the *Roman Dictators*. This state of Regiment continued amongst them, by the computation of S. [b] *Augustine*, three hundred twenty nine years. In these vacancies or distances of time, between *Judg* and *Judg*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrim*, in which respect the form of government may be thought *Aristocratical*. Kings succeeded the *Judges*, and they continued from *Saul* unto the captivity of *Babylon*, that is, [c] about 520. years.

[a] *Zepper. lib. 3. leg. Mos. cap. 6.*

[b] *Aug. de Civ. Dei. l. 18. c 22.*

[c] *Zepper. leg. Mosaic. lib. 3. cap. 6.*

From

From the Captivity unto the comming of *Christ*, (which time is[d] thought to have been five hundred thirty six years) the ſtate of the Jews became very confuſed. Sometimes they were ruled by *Deputies* and *Vice-gerents*, who had not ſupreme authority in themſelves, but as it pleaſed the *Perſian Monarchs* to aſſign them, [e] they were termed ראשי גליות *Raſche galiuth*, ἀρχισυναγωγοι, *Heads of the Captivity*. Of this ſort was *Zorobabel* and his Succeſſors, who are reckoned in the [f] *Hebrew* Chronicles to be theſe, *Meſullam*, *Hananiah*, *Berechia*, and *Hoſadia*. All which are thought to have reigned under the *Perſian Monarchy*, and to have been of the poſterity of *David*: as likewiſe the other ſucceeding ten chief Governours after *Alexander* the Great. In the laſt of theſe ten, the government departed from the houſe of *David*, and was tranſlated to the *Maccabees*, who deſcended from the Tribe of *Levi*. They were called *Maccabæi*, from *Judas Maccabæus*, [g] and he had this name מכבאי *Maccabæus*, from the Capital letters of this Motto, written in his Enſign or Banner, מי כמוך באלים יהוה *Quis ſicut tu inter Deos, ô Domine?* Where the firſt letters are, *M.C.B.A.J.* [illegible] the *Maccabees*, ſoveraign authority continued until *Herod* the *Askalonite* his reign, at what time our Saviour *Chriſt* was born, according to *Jacob's* prophecy: The Scepter ſhall not depart from *Judah*, nor a *Lawgiver* from between his feet, until *Shiloh* (that is, the [h] *Meſſias*) come, *Geneſis* 49. 10.

For the right underſtanding of this Prophecy, we muſt note two things; 1 The time when the Scepter was given to *Judah*; 2. When taken from him. But firſt we muſt obſerve how theſe two words, *Judah* and the *Scepter*, are diſtinguiſhed.

d *Vide Funcii Chronol.*

e *Maimon. in Iad. l. vit traſt. Sanedrin. cap. 4. ſect. 13.*

f *Seder. Olam minus.*

g *Carion Chron. lib. 2. pag. 144.*

h *Targum Vziel: eadem penè verba habet Targum Jeroſolym.*

Some take *Judah*.

1 For the [i] Particular *Tribe of Judah*; but this seemeth flat contrary to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the Tribe of *Levi*,

2 For the [k] *Two Tribes* which cleaved to *Rehoboam*; because in that division of the people, these two Tribes alone were called *Jews*, and that from *Judah*; and that, never before this division.

3 For [l] *all the whole body of Israel*, consisting of twelve Tribes; all which (in the Judgment of these men) were afterward by the singular providence of God, called *Jews* from *Judah*.

i Origenes hom. 17. in Genes. Epiphan. contra Ebionæos, & maxima Hebræorum pars.

k Cunæus de rep. Hebr. lib. 1. cap. 9. pag. 81.

l Euseb. demonstr. lib. 8. ca. 1. Montacut. in Analect. pag. 71. Casaub. contra Baron. p. 16.

Some take *Scepter*.

1 For [m] *Legal power*, and Soveraign authority, residing in one man principally.

2 For the [n] *form of government*, and face of a Common-wealth, governed and ruled by its own laws, customes, and rites, signifying as well the rule and authority of *inferiour Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*:

m Patres plerique omnes.

n Casauben. advers. Baron. p. 19. It. p. 23. Just. Mart. in dialog. cum Tryphone. Cunæus lib. 1. de rep. Heb. c. 9. p. 81.

From these different acceptions of these two words, flow four different interpretations of *Jacobs* prophecy.

Some are of [o] opinion, that the *Scepter*, taken in the second acception, began to be given to *Judah*, that is, to the *two Tribes* cleaving to *Rehoboam*, at the time of that division of the people: and that this *Scepter* was

o Cunæus lib. 1. de rep. Heb. cap. 11. pag. 98.

was not taken from them until the deſtruction of *Jeruſalem*, becauſe that, after *Herods* time until then, their laws remained in force, their *prieſthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

Some are of (*p*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*; and that this *Scepter* was not taken from them, until the deſtruction of *Jeruſalem*: not in *Herod*, becauſe he was a *Jew* (in that he was a *Proſelyte*); for a *Jew* is a name, ſay they, of *profeſſion*, not of *Country* or *Nation*.

p *Joſeph Scalig. ex quo Caſaub. adverſ. Baron. pa. 19. It. p. 39.*

Some are of (*q*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them in *Herods* time: yet ſo, that in *Herods* time this was but begun and inchoate, and at the deſtruction of *Jeruſalem* it was fulfilled and conſummate.

q *Montacut. in Analect. pag. 74.*

Some are of (*r*) opinion, that the *Scepter*, taken in the firſt acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moſes*, and that it was taken from them fully in *Herods* time. The former opinions make the comming of the *Meſſias*, to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter* to be a fore-runner or token of the *Meſſiah* his comming, which I take to be the principal thing aimed at in the Propheſie. This opinion, as it is more generally received than the others; ſo, upon juſter grounds.

r *Auguſtin. contra Manich. lib 12. cap. 47. Euſeb. demonſt. lib. 8. Carion. Chron. p. 143.*

Now the *Scepter* was departed, and *given* to a *Proselyte*, never so before (*f*): yea now also, the *Lawgiver* was departed from between *Judah's* feet, and now the *Messiah* born.

P. Galatin. l. 4 c. 6. p. 203. ex. Talmud. Jerosol.

Chap. II

Of the Publicans.

WE having seen the most remarkable Changes in the Common-wealth of the *Hebrews*, we will note the chief observations concerning the Persons there inhabiting; and first concerning the *Publicans*, who were in the latter times an heterogeneous member of that Common-wealth. After that the Jews became tributary to *Rome* (which (*a*) was effected by *Pompey* threescore years before the birth of our *Saviour*) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews*, as in other Provinces, to collect, and gather up such custome-mony, or tribute, as was exacted by the Senate: those that gathered up these *publique* payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the people of the (*b*) Provinces: Every Province had his several *society* or company of *Publicans*: Every *society* his distinct *Governor*: in which respect it is, that *Zacchæus* is called by the *Evangelist*, Ἀρχιτελώνης, *princeps publicanorum*, the *chief receiver of the Tribute*, or *chief-publican*, Luke 19. 2. And all the provincial Governours in these several societies, had one chief (*c*) *Master* residing at *Rome*, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of

a Joseph. Lactan. de Pompeio l. 1 de bello Jud. cap. 5. pag. 720.

b Harum societatum frequens mentio facta est apud Ciceronem pro Sex. Rosc. Murena, & in Pisonem.

c Sigon. de Antiq. jure civium Rom. l. 2. c. 4.

of their Exactions, but chiefly in the Common-wealth of the *Jews*; because, though it were chiefly maintained by the *Galilæans*, yet it was generally inclined unto by the *Jews*, That Tribute ought not to be payed by them. This hatred is confirmed by that *Rabbinical* Proverb, *Take (d) not a wife out of that familie wherein there is a Publican, for such are all Publicanes.* Yea a faithful *publican* was so rare at *Rome* it self, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certain images erected with this (d) Superscription Κελῶς πλειόνων, *For the faithful publicane.* And therefore no marvel, if in the Gospel, *Publicans* and *Sinners* go hand in hand.

d *Is. Casaubon. exer. cit. 13. 37*

d *Sueton. in Flav. Vesp. c. 1.*

It is now generally received as a truth undoubted, that not onely *Heathen* people, but sometimes *Jews* themselves became *publicans*. *Tertullian* was of another opinion (e), and thought that all the *Publicans* were *Heathens*; but he hath been in that long since confuted by (f) *Jerome*, and reason it self perswadeth the contrary. First, *Matthew* who was a *publican*, was afterwards an *Apostle*; and therefore unlikely to have been an *Heathen*. Secondly, *Zacchæus* his name was a pure *Hebrew* name, having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly (g) erronious.

e *Tertul. de præscript. cap. 9.*

f *Hieronymus. epist ad Damasum.*

g *Fraudi fuit acutissimo Patri, Hebraica lingua ignoratio: usquam enim occurrit in fonte, spurius ille textus, quo Tertullianus potissimum nititur, Non erit vestigal, Pendens ex filiis Israel. Deut. 23.*

CHAP. III.

Israelits, Proselyts.

THe whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews* and *Proselyts*; he

that was born an *Hebrew*, either by *Fathers* or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*: such an one was Saint *Paul*, *Phil.* 3.5. He that was born a *proselyte* either by *Father* or *Mother*, was termed *Ben-ger*, the son of an *he proselyte*, or *Ben-gera*, the son of a *she-proselyte*; but he that was by *Father* and *Mothers* side a *proselyte*, was termed (*a*) *Bagbag*, that is, The son of a he and she *proselytes*.

a *Magni quidem, nomen Rabbi, apud Judæos fuit, quem ex Paganismo ad Judaismum conversum* בגבג *per Sigla appellarunt, i. filius Proselyti, filius Proselytæ. Pirk. Aboth. c. 5.*

The *Hebrews* were of two sorts, some lived in *Palestina* and used the *Hebrew* text, these were called *Hebrews* or *Jews*: Others were dispersed in divers places of *Greece*; they used the *Greek* translation, and thence were termed Ἑλληνισταὶ, (*b*) *Græcists*: Saint *Luke* mentioneth both. There arose a murmurring τῶν Ἑλληνιστῶν, of the *Græcists*, towards the *Hebrews*, *Acts* 6. 1. Where, note the difference between Ἕλληνες, & Ἑλληνισταὶ, the *Græcians* and the *Græcists*; The *Græcians* are used by Saint *Paul*, to signify all the *Heathen-people*, and stand in opposition with *Hebrews* in the general acceptation, containing both the *Græcists* or dispersed *Hebrews*, and also those of *Palestina*: The *Græcists* were both by Birth and Religion, *Hebrews*; standing in opposition with *Hebrews* in the strict acception, taken for those of *Palestina*.

b *De Judæis Græcienſib. vide Scal. adnimadver. Euſeb.* 124. 1. *& in Can. Iſag.* 278.

The whole body of *Israel* was divided into Twelve Tribes; and publique Records were kept, wherein every ones genealogy was registred, to manifest unto what particular Tribe he belonged. These Records *Herod* burnt, hoping that in after-ages he might be thought originally an *Israelite*, if those publique Monuments might not be produced against him. (*c*) Thus much *Eusebius* plainly delivereth of him. I am of opinion that another reason might be admitted, namely,

c *Euſeb. Eccle. hiſt. lib. 2. cap. 8.*

That

That no distinction either of Tribe or Family might appear, but all being confounded, and amongst the rest *David's* (unto whose Family by a peculiar right this Scepter belonged), *Herod* and his posterity might be the better secured of the Kingdom.

Proselyts, were those Heathen people, who, disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Proselyts*, ἀπὸ τῆς προσηλυτεύσεως from their Comming and Adjoyning unto the *Jews*. Concerning these *Proselyts*, we will consider these three things. 1. The several kindes of *Proselyts*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kindes of *Proselyts* were two, גר ברית, *Gerberith*, *Proselytus fœderis*, *a Proselyt of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagogy. (*d*) The *Rabbies* term such a one גר צדק *Ger tsedek*, *Proselytum justitiæ*, *a Proselyte of righteousness*, Secondly, גר שער *Gar sabagnar*, *Proselytus portæ*, *a Proselyt* or *stranger within thy gates*, *Deut.* 14. 21. Of him also we read in the fourth Commandement. He was suffered to dwell amongst them, whence he is also called יתשב *Toschab*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to *Mosaical* Rites and Ordinances, only he was tied to the obedience of those commandements which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandements: (*e*) which they reckon thus: 1. Judgements or punishments for Malefactors. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member

d Rabbi Salomon, Deut. 23. 14.

e Schindler. in pentaglot. p. 1530.

ber of a beast, taken from it alive. Of this sort were, *Naman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem Jews*, (f) *men that feared God* of every Nation, under heaven, *Acts* 2. 5.

f *Arias Montanus.*

Secondly, to the making of one to be a *Proselyte of the Covenant* (according to the difference of sex, and the difference of times (the rites of Initiation varied. To the making of a (g) *Male-Proselyte* at first three things were required. 1 * *Circumcision.* 2 *A kind of purification by water.* 3 *The blood of oblation.* This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman-Proselyte*, were required only, *Purification by water*, and *Oblation* (h). Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *males*, *Circumcision*, and *Purification by water* sufficeth; and for the *females*, only *Purification by water.* (i) In *Davids* time they say, that many thousands of *Proselytes* were joyned unto the *Church* without *Circumcision*, only by this *Purification.*

g *Mo. Kotsen. fol. 10 col. 2.* בִּמילָה וּבְטְבִילָה וּבְהַזָּיָה רְמִים שֶׁל קִדְבָן

h *Drusius de trib. sect. 2. pag. 102.*

i *Moses Egyptius in Assurebia, b'e el. 3. fol. 137. vide Strarium tribe. ref. l. 2. c. 2.*

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until *Christ* his institution: yea therefore it may seem to have been used by them, because they expected it at the comming of the *Messias*, as appeareth by their comming unto *John*, questioning not so much his *Baptism*, as his *authority*, by what *authority* he baptized: Why *baptizest thou then*, if thou be not that *Christ*, nor *Elias*, neither that *Prophet? John* 1. 25.

Thirdly, the respect born by the *Jews* towards *Proselyts*, was Charitable; (k) they used no upbraiding terms towards them, saying, *Remember thy former deeds.* Notwithstanding it was also provided, (l) No *proselyte* should be eligible into the Court of the

k *P. Fag. Exod. 22 21.*

l *Moses Egypt. l. vit. Iad. tract. Sanhedrin, c. 2.*

Sanhedrim

Sanhedrim, yea in their common commerce, they had an usual proverb which admonished them of wariness, (*m*) *Vel ad decimam usque generationem a Proselytis cave*, *Beware of Proselyts to the tenth generation.*

m *Casau. adverſ. Baron. p.* 27.

CHAP. III.

Of their Kings.

WE shall read of three sorts of *Kings* in the Old Testament. *Melchisedek* was *King* and *Priest*; *David*, *King* and *prophet*; others, simply *Kings*. *Melchisedek* was *King* and *Priest*, *David King* and *Prophet*. The concurrence of *princely Soveraignty*, and *holy Orders* in the same man, intimates that supream authority should alwaies be accompanied with care of religion: In which respect *Joash*, when he was annointed *King*, received the Testimony or book of the Law, 2 *King.* 22. 12. Neither did these two meet only in *Melchisedek* and *David*, but the same man among the *Heathens* (*a*) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter-maximus*, (*b*) because he was *Philosophus maximus*, *Sacerdos maximus*, *& Rex maximus*. All *Kings* were not annointed, but only those in whom succession was broken, and there the first of the family was annointed for his successors, except in case of dissention, where there was required a renewed Unction, for the confirmation of his authority. For this reason it was, that *Salomon* was annointed as well as *David*, because of the strife between him and *Adoniah*.

a *Rex Anim*, *rex idem hominum, Phabique Sacerdos*, *Virg. Aeneid. lib.* 3.

b *Alex. Neapolit. lib.* 2. *cap.* 6.

Furthermore *Saul* and *Jehu* were annointed בפך *Bepac*, with a *Cruse* of oyle, to shew the short continuance of their Kingdoms. *David* and *Salomon* were annointed בקרן, *Bekeren*, with an *horn* of oyl, that is, in a

plentiful

plentiful measure, to ſhew the long continuance of their Kingdom.

As Kings were diſtinguiſht from the people by many Enſigns of honour; by their Crown, their Scepter, their Throne, &c. So likewiſe were they diſtinguiſhed by their apparrel: that was the reaſon that *Ahab* entring into battel, changed his apparrel, 1 *Kings* 22.30. Though purple and white colours were not appropriated unto Kings, (*c*) yet theſe colours were in chief eſteem, and principally uſed by them, (*d*) yea *Purple* above others was affected by the *Emperors* and Nobility of *Rome*; and *White* by the Nobility of the *Jews*, whence the *Hebrews* term their Noble-men, and ſuch as are of beſt ranke חורים, *Chorim*, *Albatos*, men *clad in white*; & on the contrary, men of meaner rank, חשוכים *Chaſchucim*, *Sordidatos*, men *clad with a foul garment*. Hence is that of Saint *James*, If there come a man with a gold Ring, and in goodly apparrel ἐν ἐσθῆτι λαμπρᾷ, in a *white garment*, and there come alſo a poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *foul raiment*, *Jam.* 2. 2. This may be the reaſon, why, when the *Jews* accuſed *Chriſt* of treaſon, *Pilate's* ſouldiers clad him in *purple*, *Matth.* 27. 28. and *Herod* the *Tetrarch* of *Galilie* put on him a *white garment*, *Luk.* 23. 11. Both therein applying themſelves to the cuſtomes of their own Country, and, in deriſion, clothing him as a *King*.

(*c*) *Valer. Max l.* 1. *cap.* 6.
(*d*) *Alex. ab. Alex lib.* 1. *cap.* 20.

CHAP. V.

The High-prieſt, Prieſts, Levites, and Nethinims.

THere were three ranks or degrees of Miniſters about the *Temple*; *Prieſts*, *Levites*, and *Nethinims*; they may be parallel'd with *Miniſters*, *Deacons*, and

and *Subdeacons* in the *primitive Church*: Over all theſe, the *High-prieſt* was chief.

In *Aaron* and his poſterity, was continued the ſucceſſion of the *Prieſts*; the *High-prieſthood* was tied to the line of his firſt-born; all the reſt of his poſterity were *Prieſts*, ſimply ſo called, or called *Prieſts of the ſecond Order*, 2 *Kings* 23. 4.

Except *Aaron*, and thoſe that iſſued from his loyns, (in whom the *ſeries* of *Prieſts* was continued) all the reſt of *Levi* his poſterity were called *Levites*.

Both in the *High-prieſt*, and the *ſecond* or *inferiour Prieſts*, there are two things conſiderable. Firſt, their *Conſecration*; Secondly, their *Office*. In both theſe, ſomewhat they *differed*, ſomewhat they *agreed*.

In their *Conſecration* they differed. Firſt, a The *High-prieſt* was *annointed*: the materials of this chriſm or ointment are preſcribed, *Exodus* 30. 23. It was poured upon *Aarons* head, *Levitic.* 8. 12. It ran down to his beard, and to the border of his garments, *Pſalm* 133. 2. The *ſecond Prieſts*, were only *ſprinkled* with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our *Saviour*; who was *annointed* with the oyl of gladneſs above his fellows, *Pſalm.* 45. 8. He was *annointed* above his fellows, *Extenſivè*, and *Intenſivè*. *Extenſivè*; for though *Aaron* was *annointed Prieſt*, *Saul* annointed *King*, *Eliſha* annointed *Prophet*, *Melchiſedek King* and *Prieſt*, *Moſes Prieſt* and *Prophet*, *David King* & *Prophet*; yet none ſave onely *Chriſt*, *King*, *Prieſt*, and *Prophet*. *Intenſivè*; He was annointed, we *ſprinkled*; He was *full* of grace and truth, *Joh.* 1. 14. and from this *fulneſs*, we receive grace for grace, *verſe* 16. And all *Chriſtians*, eſpecially Miniſters, are unto *God* the ſweet ſavour of *Chriſt*, 2 *Cor.* 2. 5.

a Hinc Sacerdos ſummus in ſonte legitur Sacerdos unctus, Levit. 4. 5. Jonathan habet, Sacerdos magnus vel ſummus. Deſerte Aben Eſra, Sacerdos magnus ipſe eſt Sacerdos unctus. Lyranus adhuc clavus, Sacerdos unctus eſt Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

Secondly,

Secondly, they differed in their Garments, which were a neceſſary adjunct to their *Conſecration*. The *High-prieſt* wore at the time of his ordinary miniſtration in the *Sanctuary*, eight garments, *Exod.* 28. Firſt, *Breeches of Linnen*, put next upon his fleſh. Secondly, A *Coat of fine linnen*, put over the breeches. Thirdly A *girdle embroidered, of fine linnen, blew, purple and ſcarlet*, wherewith the coat was girded. Fourthly, A *robe all of blew*, with ſeventy two bels of gold, and as many Pomegranats, of blew, purple, and ſcarlet, upon the ſkirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, ſcarlet, and fine linnen curiouſly wrought*; on the ſhoulders thereof were two fair *Beryl*-ſtones, engraven with the Names of the twelve Tribes of *Iſrael*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the ſame. Sixthly, A *Breſt-plate wrought of gold, blew, purple ſcarlet, and fine linnen*, which being a ſpan ſquare, was faſtned by golden chains, and rings upon the *Ephod*: herein were ſet *twelve* ſeveral Stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breſt-plate were the *Urim* and *Thummim* placed. Seventhly, A *Mitre of fine linnen, ſixteen cubits long, wrapped about his head*. Eighthly, A *plate of purple gold, or holy Crown two fingers broad*, whereon was graven *Holineſs to the Lord*: this was tied with a blew lace upon the fore-front of the *Mitre*.

Theſe eight garments the *High-prieſt* uſed in his ordinary miniſtration, and they are termed by the *Rabbies*, בגדי זהב *Bigde Zahab, Veſtimenta aurea, Golden Veſtments*, becauſe of their richneſs in compariſon of other extraordinary garments, which he wore only once a year, when he entred into the *Holy* of *Holies*, upon the Propitiation-day, *Levit.* 15. 4. 23. Theſe latter

latter are called בגדי לבן *Bidge Laban, Veſtimenta Alba, White garments*, they were in number four. 1, *A linnen breeches.* 2, *A linnen coat.* 3, *A linnen girdle.* 4, *A linnen Mitre, Levit.* 16. 4.

In time of the ſecond *Temple*, (*a*) becauſe the *Chriſm* or holy Oyle could not be found, therefore as formerly in reſpect of his *Unction*, the *High-prieſt* was called by the *Talmudiſts* מתרבה משחה *Mithrahe Miſcha, Auctus unctione, The annointed:* ſo when the oyle was loſt, in reſpect of his *garments*, he was termed, מתרבה בגדים *Mithrahe begadim, Auctus veſtibus, The clothed.* Thoſe ſo re-mentioned garments (*b*) the *High-prieſt* might not wear abroad in the City, unleſs ſome urgent occaſion compelled him, as *Simeon the juſt* did, when he went forth to meet *Alexander* the Great.

a *Cunæus lib. 2. de reſp. Heb. cap. 7. pag. 221.*

b *Moſes Kotſenſis precept. affir. 173. fol. 212. col. 3.*

In his Apparel, the threefold office of our *Savior Chriſt* was ſhadowed; The *Crown* ſignified his *Kingly* office; the *Urim* and *Thummim*, and likewiſe his *Bells* and *Pomegranats*, his *Prophetical* office: By *Urim* and *Thummim*, he anſwered as from an *Oracle*; by the *Bells*, was typed the ſound of his Doctrin; by the *Pomegranats*, the ſweet ſavour of an holy life; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breſt-plate*, ſignified his *Prieſtly Office*, preſenting unto *God* the whole *Church*, for which he maketh interceſſion. He knoweth his own ſheep by *name*, *John* 10. 3.

The *inferiour Prieſts* had only four garments, which they uſed in their miniſtration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-prieſt* might not marry a *Widdow*, nor a *divorced Woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widdow*

widow he could not expect the *first love*: from a *divorced woman* he could not expect the *first, or just love*: from an *harlot* neither *first, just*, nor *only love*: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widdow*, *Levit.* 21. 7.

The *High-Priest*, and the *inferiour Priests*, agreed in their *Consecration*, in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourhtly, that both should be consecrated by offering up certain Sacrifices, *Exod.* 29. Fifthly, that both should have of the blood of the other Ram put upon the tip of the right eare, the thumb of the right hand, and the great toe of the right foot, *Exod.* 29. 20.

In the time of their *Consecration* certain peeces of the Sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination, that the Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signify, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence *Consecration* in the *Hebrew* phrase is termed *Filling of the hand.* And contrary to this did *Jeroboam's Priests*, Whosoever would, he *Filled his own hand*, 1 *King.* 13. 33. that is, *He thrust himself into the Priesthood.*

In the discharge of their Offices, the *High-Priest* differed from the other *Priests*: First, because he onely

only, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-prieſt* might not moura for the death of his neareſt kin, *Levit* 21. 10, 11. The phraſes uſed there to expreſs mourning, are two: Firſt, *Uncovering the head*; Secondly, *Renting the cloaths*: Of both theſe, ſomewhat is ſpoken in the Chapter of *Burial*. But concerning the latter, it will not be amiſs to note that the *Talmudiſts* determin the latter thus: ſaying, (*c*) That it was lawful for the *High-prieſt* to tear the ſkirt, or nether part of the garment, but from the boſom downward it was unlawful: which if it be true, then it doth not neceſſarily follow, that *Caiaphas* did contrary to the Law in renting his cloaths, *Matth.* 26. 65. *The inferiour Prieſts* might mourn for theſe ſix; *Father*, *Mother*, *Son*, *Daughter*, *Brother*, and *Siſter that had no Husband*, *Levit.* 21. 2.

c *Vide Cunæum de rep. Heb. lib. 2. cap. 3.*

In the diſcharge of their offices, the *High-prieſt*, and other *Prieſts* agreed in theſe particulars: Firſt, they both burnt incenſe, and offered ſacrifices, 1 *Chron.* 6. 49. Secondly, they both ſonnded the Trumpets; the uſe whereof was two-fold, ſometimes to ſound an alarum in war, ſometimes to aſſemble the people and their Rulers, *Numb.* 10. Thirdly, they both ſlew the ſacrifices, 2 *Chron.* 29. 22. Fourthly, they both inſtructed the people, *Malac.* 2. 7. Fifthly, they both judged of leproſie, *Levit* 13. 2.

For the more orderly performance of theſe offices, the *High-prieſt* had this ſuffragan, (*d*) called סגן *Sagan*, who, in caſe of the *High-prieſt's* pollution, performed his office. Of this ſort was *Zephaniah*, *Jerem.* 52. 24. And of this ſort *Annas* is thought to have been, when *Caiaphas* was *High-prieſt*. (*e*). In this ſenſe they interpret

d *Elias Tisbit.*

e *Cuſaubon. adver. Baron p. 242. It. Joſeph Scaliger. in Prolegom ad Euſeb.*

interpret *Annas* and *Caiaphas* to have been *High-prieſts* the ſame year, *Luke* 3. 2. The *High-prieſt* and his *Sagan*, reſembled our *Biſhop* and his *Suffragan*: The *Patriark* of *Conſtantinople* and his *Primore* termed *Protoſyncellus*; and amongſt the *Romans*, the *Centurion* and his *Optio*: for the *Lievtenants* in warr, who in caſe of neceſſity ſupplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Prieſts* might equally ſerve in his order, *King David* diſtributed the whole company of them into twenty four ranks or courſes, called ἐφημερίαι, *Turmæ*, *vices*. *Nadab* and *Abihu* being dead, there remained only two Sons to *Aaron*, namely, *Eleazar* and *Ithamar*. Now as the ſucceſſion of *Prieſts* was preſerved in theſe two Families; ſo did *David*, at this time, according to the number of people in each Family, make his diviſion. *Eleazars* Family he divided into ſixteen ranks, and *Ithamars* into eight; the diviſion was by *Lot*, the firſt *Lot* fell to *Jehoiarib*, the ſecond to *Jedaiah*, the third to *Hairim*, *&c.* 1 *Chron.* 24. Every rank or courſe ſerved weekly in the *Temple* by turn, and the ranks received their names from thoſe, who at that time were the heads of the ſeveral Families, and ever after retained the ſame names. The chief of every rank was called, *Summus Sacerdos iſtius claſſis*, *The chief-Prieſt of that rank*. Hence it is that we read of many *High-prieſts* aſſembled together, *Mark.* 14. 1. Furthermore we are to note, that as the weekly courſe fell out by lot, ſo did they by lot determin each particular *Prieſts* ſervice; namely, who ſhould burn incenſe, who ſlay the beaſts, who lay them on the Altar, who dreſs the lamps, &c. *Zatharias* was of the *courſe of Abia*, *Luke* 1. 5. that is, of the *eighth courſe*, and his

his lot was to burn incense, *Luke* 1 9.

The office of the *Levites* was to pitch, to take down, to bear up and down, the *Tabernacle* and the vessels thereof. *Levi* had three sons, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into three Orders; *Gershonites*, *Cahathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cohathites*. The woodworks, and the rest of the instruments were committed to the charge of the *Merarites*, *Numb.* 3. This was the office of the *Levites*, in *Moses* his time, and whiles they were on their journey in the wilderness; but afterward, when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the treasures of the *Temple*, 1 *Chron.* 26. 20. others to be Overseers and *Judges*, others to be *Porters*, others *Singers*, 1 *Chron.* 2. 34. The *Singers* in time of singing were clad in linnen Robes, or Surplesses, 2 *Chron.* 5. 12. The *Singers* wers divided into twenty four *Orders* or *Courses* 1 *Chron.* 25. 8. and the *Porters* into as many, 1 *Chron.* 16. that both might supply their turns weekly by lot, as the *Priest* did. In *Moses* time also their *Consecration* began at the *five and twentieth* year of their age: In *Davids* at the *twentieth*, 1 *Chro.* 23. 24 *Ezra.* 3. 8, Here we may note the liberty granted unto the *Church*, in changing *Ceremonies*: the office of the *Levites* in *Davids* time, was not the same as in *Moses*; and again, *Moses* and *David* agreed not in the time of their *Consecration*. Again, in the *Christian Church* we shall finde in *Matthias* his election, the use of *Lots*, not so in *Pauls*; or any other of the *Apostles*:

In their, meetings use of an *holy kiss*; and at the Lords Supper, use of their *Love-feasts*; both now antiquated throughout *Christendom*.

Moreover there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a month old, they were *initiated*, and presented unto *God Numb.* 3. 15. Secondly, their *Consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, *Numb.* 8. 24. From thence, for the five years following, they learned their office. Those that imposed hands on them, are said, in the Text *Numb.* 8. 10. to be the *sons of Israel. Chazkuni* interpreteth that place the *First-born of Israel.* They were the *Representative Church*; and, in allusion to this, the *Church of Christ* is called the *Church of the First-born*, *Heb.* 12. 23. At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greek reads it, (*f*) *Separated*, which word is used for the *Ministers of Christ*, (*g*) *Separate me Barnabas and Paul*, *Acts* 13. 2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (*h*) and likewise to oversee and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well get themselves a good *degree*, 1 *Tim.* 3. 13. The like kind of (*i*) *degrees* are observable among the *Vestal Virgins*; they remained in their Nunnery thirty *years*: *Ten years* they learned the mysteries of their profession;

(*f*) Ἀφωρισ ἀφ' ὑμῶν. (*g*) Ἀφορίσατε.

(*h*) *Franciscus Junius Annales Exposit. Numb.* 8.

(*i*) *Dionys. Halycarnass. lib.* 2.

profeſſion; *ten years* they exerciſed them, and *ten years* they taught them others. From this cuſtom of *impoſing hands* on the *Levites*, hath flow'd the like cuſtom, uſed by the *Apoſtles*, in conferring Orders, *Acts.* 6.6. 1 *Tim.* 5. 22.

Obſerve the difference of theſe three phraſes, χειροθεσία, the *impoſition of hands*; χειροτονία, the *holding up of hands*, in token of *Elevation* or *Ordination*, *Acts* 14. 23; and ἔκτασις χειρῶν, *a ſtretching forth of the hands*. Both the firſt geſtures, were uſed in *Ordination*, or *conferring Orders*. The firſt of all, namely, *Impoſition of hands*, was borrowed from the *Hebrews*. The ſecond, namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two ſorts of Magiſtrates, κληρωτοὶ, *Magiſtrates choſen by Lots*: and χειροτονητοὶ, *Magiſtrates choſen by holding up of hands*. The third geſture of the hands, called ἔκτασις χειρῶν, *a ſtretching forth of the hands*, (*l*) ſometimes it is termed νεῦσις χειρὶ τῇ ἑαυτοῦ, *the beckning with the hand*, a geſture uſed in craving ſilence: So *Paul* ſtretched forth the hand, and anſwered for himſelf, *Acts* 26. 1.

k *Aeſchines contra Ctiſphontem.*

l *Herodian.* p. 45.

There were (*m*) another ſort of holy perſons termed אנשי מעמד *Anſche, Magnamad, Viri ſtationarii*: the Law requiring that whoſoever offered either gift or ſacrifice, he ſhould preſent it unto the Lord with his own hands, and *ſtand by* during the time of his oblation. Now becauſe all *Iſrael* could not *ſtand by*, for the narrowneſs of the place, hence when an offering was made for all the people, certain ſelected perſons choſen for that purpoſe, ſupplied the ſtead of all the people. They were divided, as the *Prieſts* and *Levites*, into twenty four *ranks* and *orders*, weekly to miniſter in the *Temple*; but the choice was not reſtrained to the *Tribe* of *Levi*, but was indifferently made out of

m *Moſes Kotenſis fol.* 211. *col.* 4.

the *people*. Every *Rank* had one *Fore-man* chief above the reſt, termed (*n*) *Stationum princeps*, the *Fore-man of the ſtation*. The *Nethinims* office was to be hewers of wood, and drawers of water, for the houſe of God; they were not *Levites*, no nor *Iſraelites*, but *Gibeonites*, whom, becauſe of their fraudulent dealing, *Joſhuah* made in this manner Tributary, *Joſh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. *from* נתן *Nathan*, which ſignifieth to *give*, becauſe they were *given* for the ſervice of the *Temple*. Their office was vile and baſe, as appeareth by that proverbial ſpeech; From the hewer of thy wood, unto the drawer of thy water, *Deut.* 29. 11.

ראש מ לעמן

Chap. VI.

Of the Prophets.

THere are divers names given unto the Expoſitors of the Law: and, although the particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*; yet in general we may conceive three diſtinct periods of time, in which the names altered. Firſt, from *Adam*, until *Moſes*: Secondly, from *Moſes*, till the peoples return from *Babylon*: Thirdly, from their *return*, untill the dayes of *Chriſt*, and after. In the firſt period, as *Adam* was *Prophet* and *Prieſt* in his Family; ſo afterward every *Firſt-born* ſupplied theſe two offices, together with their *Princely* office, in their ſeveral Families. That they ruled their Families as *Kings*, and inſtructed them as *Prophets*, is clear to any acquainted with Scripture; the greateſt doubt is, what ſufficient proof there is for their *Prieſt-hood*. *Adams Prieſt-hood* is gathered

gathered hence, (4) because that *Gen.* 4. 3. & 4. *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priesthood* of the *First-born* is gatherable hence, because the *Levites* were appointed to the service of the Altar, in stead of the First-born, and as their כפר, or price of *Redemption*, *Numb.* 3. 41. In the second period, though a *private catechetical exposition* of the Law belonged to the *Masters of Families*; yet the *publick ministerial exposition* thereof was appropriated to *Priests*, and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common; and, in stead of *Prophets*, came in a multitude of other Expositors; in general we may call them *Teachers of Israel*, *John* 3. 10. We may distinguish them into three several sorts: 1. *Wise-men*. 2. *Scribes*. 3. *Disputers*. The *Apostle* comprises them all 1 *Cor.* 1. 20. Where is the *Wise?* Where is the *Scribe?* Where is the *Disputer?* Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First of their *Prophets*; Secondly, their *Wisemen*; Thirdly, their *Scribes*; Fourthly, their *Disputers*; Fifthly, their *Rabbies*.

a Bertram Politi. Jud. cap. 2. p. 8.

To *Prophesy*, or to be a *Prophet*, hath divers acceptions in Scripture. First, it is taken for the *Books* and writings *of the Prophets*. They have *Moses* and the *Prophets*, *Luke* 16. 29. Secondly, for the whole word of *God*: No *Prophecy* in the Scripture is of any private motion, 2 *Pet.* 1. 20. Thirdly, those unto whom God vouchsafeth familiarly to reveal himself, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 15. 20. Fourthly, ordinary

Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Matt.* 10. 41. Laſtly, it is taken for thoſe, who were enabled by divine revelation, to lay open hidden ſecrets, tranſcending all poſſibility of humane ſearch. Hence it is, that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecie* was termed a *Viſion*, *Eſay* 1. 1. Becauſe *God* extraordinarily inlightned their minds with the knowledg of theſe ſecrets.

There are three obſervable names applyed to *Prophecy* in *Scripture*. 1. *Verbum Domini*. 2. *Viſio*. 3. *Onus*. The *Word of the Lord*, *Viſion*, *A Burthen*. The firſt importeth the *Lord ſpeaking*, or revealing his ſecrets; The ſecond implyeth the *Prophets attending*, or beholding them; The third being applyed only to *Judgments*, ſignifieth the *burthenſomneſs* of them, on that people againſt whom they came forth.

For the propagation of learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*, their *Scholars* were termed (*b*) *Filii Prophetarum*, *Children of the Prophets*, 2 *King.* 6. 1. Unto which phraſe there is alluſion, *Matth.* 11. 19. *Wiſdom is juſtified of her Children*: By reaſon of this relation, the *Prophet* ſometime is called a *Father*: *Eliſha* cried out, my *Father*, my *Father*, 2 *King.* 2. 12. The (*c*) *Targum* expounded eth that place, *Rabbi*, *Rabbi*, as much as to ſay, my *Maſter*, my *Maſter*. And in truth the *Rabbies* grew very ambitious of the name *Father*; which was the reaſon of our *Saviours* ſpeech, *Matt.* 23. 6. Call no man *Father* upon earth.

The (*d*) *Scripture* ſometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hoſea the ſon of Beeri*, *Hoſ.* 1. 1 And ſuch a one the *Hebrews* confeſs to be both a *Prophet*, and the *Son of a Prophet*, Sometimes

b *Eodem ſenſu Græci appellant artu medicæ candidatos ἰατρῶν παῖδας*, Eraſ. Epiſt. dedicatoria Hilaria præfix.

c *Targum.* 2 *Reg.* 2. 12.

d *Kimchi in præfat. ad Hoſeam.*

Sometimes it mentioneth the *Prophet's* name, but not the *Father's*; such a one they confess to be a *Prophet*, but not the *Son of a Prophet*: Sometimes it mentioneth, with the *Prophet*, the *name of the City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the *name of the City*, then he is thought to be a *Prophet of Jerusalem*.

2. *Wisemen*: This title, though in it self it be general, and common to all *Doctors* and Teachers of the Law, yet for many years before our *Saviour's* Incarnation, (*e*) it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated unto them, from an opinion of their extraordinary *Wisdom*, in teaching of Traditions, which they preferred beyond the Law. Hence the *Pharisees* were called (*f*) *Masters of the Traditions*. And hence was that counsel of *R. Eleezar* to his Scholars, (*g*) That they should forbid their children from the study of the *Bible*, and place them between the knees of their *Wisemen*. (*h*) Likewise hence, when any of their *Doctors* did read Lecture, their saying was, כך אמרו חכמינו, *Our Wisemen do teach Traditions*. The like ambition we shall find among the *Græcians*, all of them striving to be intituled σοφοὶ *Wisemen*. And hence, whensoever the chief of them had pleased the people in the performance of their Orations, or any other publick business, they were honoured with a *Grande* σοφοῖς, that is, with a loud acclamation of εὖ, εὖ, *Well done*, or *Wisely done*; until *Pythagoras*, in dislike of such swelling titles, stiled himself *Philosophos*, a *Lover of Wisdom*, which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after-times to avoid the suspicion of arroganey, refused the name of חכמים *Chacamim*,

e Gmiovid. lib. 4. cap. 10.

f Drus. de trib. sect. p. 86.

g Buxtorf. Recens. operis Talmud. p. 195.

h Hieronym. ad Algasiam quæst. 10.

i Elias Tisbie. *Chacamim, Wiſemen,* (i) and ſtiled themſelves, תלמידי חכמים *Diſcipuli ſapientum, Learners of Wiſdom.*

3. *Scribes:* This name was given to two ſorts of men, ſome meerly *Laicks*, others *Clergy-men.* The body of the *Laick-Scribes* were thoſe, to whom was committed the inſtruction of young children in their minority, eſpecially to teach them to write; we may *Engliſh* them *Scriveners.* This office was appropriated to the Tribe of *Simeon.* In this ſenſe, we read not of *Scribes* in the *Scripture*, although the ground of their firſt inſtitution hath been taken thence, namely, from thoſe words which *Jacob* uſed unto *Simeon* and *Levi*; I will divide them in *Jacob*, and ſcatter them in *Iſrael*, *Gen.* 49. 7. So that, As *Levi* had no portion, but lived diſperſed among the other Tribes, by the benefit of the Altar: (k) In like manner, *Simeon* had no portion in the judgment of the *Hebrews*, but lived ſcattered among the other Tribes, getting their maintenance by teaching and ſchooling little children. Whether this office of teaching children was appropriated to them, I leave to the enquiry of others; certain I am, that the *Simeonites* had their own inheritance by Lot, *Joſh.* 19. 1. and the prophecy concerning their being ſcattered, is thought to have been accompliſhed in this, that the inheritance of the *Simeonites* was taken out of the portion of the children of *Judah*, *Joſh.* 19. 9. Furthermore it is certain, that if not all *Scriveners*, yet thoſe publick-Notaries, who were employed in drawing Deeds, and writing Contracts, (be they of what Tribe they will) they were called by the name of *Scribes.* Unto this there is alluſion, *Pſal.* 45. 1. My tongue is as the *Pen* of a ſwift *Writer*, or *ready Scribe.* Out of the body of theſe, I conceive certain choiſe men to have been elected for

k *Solom. Iarchi. Gen* 49. *V. de Ambroſ. Tom.* 4. *cap.* 3. *& Targum Hieroſolymit.*

for publick employments, some to attend the *King*, as his *Secretaries*, termed γραμματεῖς βασιλέως, the *Kings-Scribes*, 2 *King.* 12. 10. Such were *Sheva*, 2 *Samuel* 20. 25. And *Shaphan* 2 *King.* 22. 3. Others to attend the publick Courts and Consistories: they much resembled our *Clerks of Assizes*; these were termed γραμματεῖς λαοῦ, the *Scribes of the People*, *Mat.* 24. *It.* 1 *Macc.* 5. 42.

The second sort of *Scribes* belonged to the *Clergie*: they were Expositors of the Law, and thence are they called γραμματεῖς τῷ νόμῳ, γραμματεῖς, & νομοδιδάσκαλοι, *Scribes of the Law*, Ezra 7. 9. *Expounders of the Law*, *Luke* 7. 30. and *Doctors of the Law*, *Luke* 3. 17. Their Office was to write, read, and expound the Law of *Moses* to the People. The name was a name of *Office*, not of *Sect*. Of this sort was *Esdras*, *Ezra* 7. 6. Who though he were a *Levite*, yet (*i*) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*, the *Quindecim-viri* among the *Romans*, for expounding *Sybilla's Oracles*: or the *Canonists* in the *Church of Rome*. The word סופרים *Sopherim*, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they spent their time in reckoning, and numbring, not only the Verses, but the Words also, and Letters of each book throughout the *Bible*; which as it is an argument of their industry, (*m*) so likewise of *Gods* providence in the preservation of his truth inviolable. As the *Wisemen* in their preaching pressed Traditions: So the *Scribes* clave to the written word, whence they were (*n*) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusations

i *Drusius de tribus sectis. lib. 1. cap. 12. ex Chald para-phrast.*

m *Augustin. in Psal. 40.*

n *Drusius de tribus sectis lib. 1. cap. 13.*

ons

ons upon our *Saviour*, *Matt.* 9. The *Scribes* accuſed him of blaſphemy, *verſ.* 3. the *Phariſees* of eating with *Publicans* and ſinners, *verſ.* 11. The *Scribes* accuſation was a breach of the Law, the *Phariſees* a breach of the Traditions.

o *Vide Thiſbit.* in דרש

3. The *Diſputer.* (o) He inſiſted upon *Allegories*, and ſearched out myſtical interpretations of the *Text.* Hence himſelf was termed *Darſcan*; and his Expoſition, or Homily, *Midraſch*: And their School, *Beth Hammidraſch.* They were counted the profoundeſt Interpreters, whence that of the Pſalmiſt, *Pſal.* 84. 7. *They go from ſtrength to ſtrength*, (p) is interpreted, *from their Temple to their Beth Hammidraſch*, from an inferior to a higher School. Hereby we ſee the difference between thoſe three ſorts of Predicants mentioned by Saint *Paul.* The *Wiſemen* were teachers of *Traditions*; the *Scribes* teachers of the *Text*, according to the literal interpretation; and the *Diſputers* teachers of *Allegories* and *Myſteries*: which fabulous Expoſitions, becauſe they bred queſtions and diſputations, ζητήσεις ἐκζητήσεις, 1 *Tim.* 4. Hence it is that ſuch an Expoſitor is termed ἐκζητητὴς, a *Diſputer.* Theſe three ſorts of Preachers, which St. *Paul* termeth, the *Wiſeman*, the *Scribe*, and the *Diſputer*, 1 *Cor.* 1. 20. are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, ודרשן *Darſchan.*

p *Targum. Pſal.* 84. 7.

CHAP. VII.

Of their Title Rabbi.

ABout the time of our *Saviour Chriſt* his Nativity, Titles began to be multiplied, and amongſt the reſt, theſe of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in eſpecial uſe: they all are derived from רבב, *Rabab*, ſignifying

nifying, *Multiplicatus fuit*, and they found as much as πολυμαθεστατος, that is, a *Master*, or *Doctor*, eminently gifted with variety of knowledg. Concerning these titles, they write thus (*a*): that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggai*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they used a set form of discipline in their Schools. The Scholar was termed תלמיד *Talmid*, a *Disciple*, in respect of his learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one *chosen* or *elected*, in respect of his *election* or *cooptation* into the number of *Disciples*. After he had proved a good proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a *companion* to a *Rabbi*. This imposition of hands they termed סמיכה, *vel* סמיכות; *Semicad*, or *Semicuth*, which ceremony they observed in imitation of *Moses* towards *Joshuah*. The Lord said unto *Moses*, Take thou *Joshuah*, the son of *Nun*, in whom is the spirit, and *put thine hand upon him*, *Numb.* 27. 18. At which time he that imposed hands on him, used (*b*) this form of words, *I associate thee, and be thou associated.* After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his *minority*, his own name being suppressed, he was called only by his *Fathers name*, *the son of N.* When he was made *graduate* by *imposition of hands*, then was he called by his *own name* N. *the son of* N. And afterward when he was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner *Rabbi* N. *the son of* N. For example, *Maimonides* at first was termed only *Ben Maimon*, The son of *Maimon*: after his Degree, then was he called by his own name added to his

a *Aruch in voce.* אבי

b איי סמר
אותך
תהיה
סמוך
Id est, Scaliger interpretatur: Ego tibi imponо manum, & manus tibi imposita esto. Tribar. c. 5. p. 264. vide etiam Cuaum de Rep Heb Lib. 1. cap. 12.

his Father's, *Moſes Ben Maimon, Moſes the ſon of Maimon:* at laſt being licenſed to teach, then was he called רמבם RAMBAM, which abbreviature, conſiſting of Capital letters, ſignifieth *Rabbi Moſes Ben Maimon, Rabbi Moſes the ſon of Maimon.* So, *Rabbi Levi* the ſon *Gerſom*, in his minority was called the ſon of *Gerſom*, afterward *Levi the ſon Gerſom*, at laſt רלבג *Ralbag, Rabbi Levi the ſon of Gerſom.* This diſtinction of *Scholars, Companions*, and *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, (c) *I learned much of my Rabbies or Maſters, more of my Companions, moſt of all of my Scholars.* That every *Rabbi* had diſciples, and that his own diſciples, and other welwiſhers, ſtiled him by the name of *Rabbi* in the days of our Saviour, needeth no proof. *Judas* came to *Chriſt* and ſaid, *God ſave thee, Rabbi, Matth.* 26. 49. In like manuer *Johns Diſcipls* came and ſaluted *John* by the name of *Rabbi, John*, 3. 26. and *Chriſt* by the name of *Rabbi, John* 1. 38. But whether there were ſuch a formal impoſition of hands then in uſe, I much doubt. The manner of their meetings, when diſputations were had in their Synagogues, or their Schools, was (d) thus: The chief *Rabbies* ſate in reſerved Chairs; theſe are thoſe chief ſeats in the *Synagogues*, which the *Scribes* and *Phariſees* ſo affected, *Matth.* 23. 6. their *Companions* ſate upon benches or lower forms, their *Scholars* on the ground at the feet of their Teachers. St. *Paul* was brought up at the feet of *Gamaliel, Acts* 22. 3. And *Mary* ſate at *Jeſus* feet, and heard his word, *Luke* 10. 39. The poſiture of their body differed according to their degrees. The (e) *Rabbi* is deſcribed to be יושב *Joſcheb*, one that *ſitteth*: The *Companion*, מושת, *Muteth*, the word ſignifieth a kind of leaning upon a bed or bench, ones head lying in the others boſom, in manner of the ancient

c *Vede P. Fagium in Scholiis ſuis ad cap. 4. Pirke Aboth.*

d *Philo Jud. Quod omnis probus, p.* 679.

e *Scaliger in Tribaruſ. c.* 5. *Ecc. c.* 1. *Beracoth.*

ancient ſitting at table; and it was a deportment of the body, inferiour to that of (*f*) *ſitting*: The *Scholar* was termed מתאנק; *Mithabeck*, one that doth lay along in the duſt; and this was a token of the *Scholars* humility, thus humbling and ſubjecting himſelf even to the feet of his *Maſter*. (*g*) This ſame cuſtome it is thought, Saint *Paul* laboured to bring into the *Chriſtian Church*, 1 *Cor.* 14. Their Scholars were not all of equal capacity, whence (*h*) they ſaid, Some had *conditionem ſpongiæ*, others *clepſydræ*, others *ſacci fæcinacei*, and others *cribri*. Some reſembled the *ſponge*, and ſuck in all that they heard without judgmement; others, the *Hourglaſs*, they took it at one ear, and let out at the other; others the *Wineſack*, thorow which Wine is ſo drained from the dregs, that only the dregs remain behind: laſtly, others the *Rying-ſeive*, which in winnowing lets out the coorſer ſeed, and keepeth in the corn.

f *Pirk Aboth. c. 4.*

g *Ambroſ. 1 Cor. 14.*

h *Pirke Aboth. c. 5.*

Chap. VIII.

Of the Nazarites and Rechabites.

THere are two ſorts of *Votaries* mentioned in the Old *Teſtament*; *Rechabites*, *Jeremy* 35. and *Nazarites*, *Numbers* 6. I find ſcarce any thing warrantable concerning theſe two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their vows, I referr the Reader to the foreſaid Texts of Scripture, here only we will note the diſtinction of *Nazarite*. The firſt are theſe *Votaries*, termed ſo from נזר *Nazar*, to ſeparate, becauſe they ſeparated themſelves from three things, *Firſt*, from Wine, and all things proceeding from the Vine.

Vine. *Secondly*, from the razor, becauſe they ſuffered no razor to come upon their head, but let their hair grow all the days of their ſeparation. *Thirdly*, from pollution by the dead: this ſeparation again was twofold, either for a ſet number of daies, or for a mans whole life: that they termed, *Naziræatum dierum*, this, *Naziræatum ſeculi*: of that ſort was Saint *Paul* and thoſe four with him, *Acts* 21. 24. Of this ſort was *Sampſon*, *Judges* 13. and *John Baptiſt*. The juſt number of days, how long the former of theſe two ſeparated themſelves, is not expreſſed in *Scripture*, but the (*a*) *Hebrew Doctors* determine them to be thirty, becauſe it is ſaid, *Numb.* 6. 5. *Domino ſanctus* קדש *erit*; which word, (ſay they) containing thirty, expreſs the juſt number of days to be obſerved in this voluntary ſeparation. The ſecond ſort of *Nazarites*, were ſo termed from נצר *Natſar*, from whence commeth *Natſereth* or *Nazereth*, the name of a certain Village in *Galilee*, where Chriſt was conceived and brought up: Hence our *Saviour* himſelf was called a *Nazarene*, or *Nazarite*, *Matth.* 2. 23. and thoſe that embraced his doctrins, *Nazarite*, *Acts* 24. 5. Afterward, certain *Hereticks* ſprung up, who, as the *Samaritans* joyned *Jewiſh ceremonies* with *Heatheniſh* rites, ſo (*b*) they joyned together *Chriſt* and *Moſes*; the *Law* and the *Goſpel*; *Baptiſm* and *Circumciſion*: of the beginning of theſe we ſhall read, *Acts* 15. 2. Then came down certain from *Judæa*, and taught the brethren, ſaying, *Except you be circumciſed after the manner of Moſes, ye cannot be ſaved.* Theſe Hereticks were called *Nazarites*, either of malice by the *Jews*, to bring the greater diſgrace upon *Chriſtian* religion; or elſe becauſe at firſt they were true, though weak *Nazarites*; that is, *Chriſtians*, miſled by *Peters Judaizing* at *Antioch*,

a Sheindler in Pentaglot.

b Hieronym. Maia 8. Idem. refert Epiphanius 1. 1. Tom. 2. hær. 29.

tioch, *Gal.* 2. 11. And hence it is (*c*) thought, that the *Church* at *Antioch*, in detestation of this new-bred Heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts* 11. 26. *Symmachus*, that famous Interpreter of the Old *Testament*, was a strong defender of this Heresie, and (*d*) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred, as the *Samaritans*; whereupon (*e*) three times every day, at *Morning*, *Noontide*, and *Evening*, they closed their prayers with a solemn execration, *Maladic*, *Domine*, *Nazaræis*. Lastly, another sort of *Nazarites* there were, so termed from נסר, signifying to *abolish*, or *cut off*; (*f*) because they did *abolish* and *cut off* the five books of *Moses*, rejecting them as not *Canonical*.

c *Francis. Jun. parall. lib.* 2. 8.

d *Augustin. lib.* 19. *contra Faustum Manichæum*, c. 4.

e *Epiphan. l.* 1. *Tom.* 1. *hæres.* 29.

f *Epiphan. l.* 1. *Tom.* 1. *hær.* 18.

CHAP. IX.

Of the Assideans.

IT is much controversed, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or as the *Hebrews* Proverb is, to thrust in my head amongst the heads of those wise men: I conceive of the *Assideans* thus. Before their captivity in *Babylon*, we shall find the word חסידים, *Casidim*, (translated *Assidæi Assideans*, (to signifie the same as צדיקים, *Tsadikim*, *Just*, or *good men* both were used promiscuously, the one for the other, and both stood in opposition to the רשעים, *Reschagnim*, that is, *ungodly*, or *wicked men*. At this time the whole body of the *Jews* were distinguisht into two sorts *Casidim*, and *Reschagnim*: *Good* and *Bad*.

After their captivity, the *Casidim* began to be di-

stinguished from the *Tsadikim*. (*a*) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to *add unto the Scripture*. (*b*) Secondly, the *Tsadikim* would conform to whatsoever the Law required: The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of Sacrifices, the relief of the Poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim*, who would say, *What is mine, is thine, and what is thine is thine own*; those, *Reschagnim*, which would say, *What is thine is mine, and what is mine is mine own*; and it is probable, that the middle sort mentioned in the same place, who would say, *What is mine is mine, what is thine is thine own*; were the very *Tsadikim*.

a D. Kimchi. *Psal.* 103. 17.

b *Pirke Aboth. ca.* 5.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, ἀνόσιοι, *wicked* and *ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *just* and *righteous men*. Thirdly, *Chasidim*, who are sometimes translated ὅσιοι, *holy men*, and that for the most part: (*c*) but sometimes also ἀγαθοί, *good men*: These of all others were the best reputed, and beloved of the people. The Apostle shewing the great love of *Christ*, dying for us, amplifieth it by allusion unto this distinction of the people: *Christ* died for the *ungodly*. Scarcely for a *righteous man* will one die; yet peradventure, for a *good man* some would even dare to die, *Rom.* 5. *verses* 6. 7. The gradation standeth thus: Some peradventure would die for one of the *Chasidim*, a *good man*: Scarcely any for one of *Tsadikim*, a *just* or *righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet Christ died for us *ungodly*, being sinners, and his enemies.

c *Assidæi de quibus agitur.* 1 *Maccab.* 7. 13. *vocantur à Josepho lib.* 12. *ca.* 16. ἀγαθοὶ καὶ ὅσιοι τῶν ἰουδαίων.

Now

Now as long as these works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; Then from the *Chasidim* issued the brood of *Pharisees*; (*d*) and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding unwritten Traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five Books of *Moses*; for which reason they were called *Karaim* (*e*). Some are of opinion they rejected only *Traditions*, and imbraced all the Books of Scripture: Which opinion soever we follow they had their name קראים, *Karaim*, *Textuales*, *Scripturarii*, (i.e.) *Text-men*, or *Scripture-readers*, because they adhered to *Scripture* alone; withstanding and gainsaying *Traditions*, with all their might. And if we follow the latter, then all this while the *Karaim* were far from heresie: but in process of time, when from *Sadoc*, and *Balthus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces* and perfect *Heretiques*, taking their denomination from their first Author, *Sadoc*. The time of each Heresie's first beginning, shall be more exactly declared in their several Chapters.

d *Joseph Scaliger. Tri-haref. cap. 22.*

e *Joseph Scalig. ibid.*

stinguished from the *Tsadikim*. (*a*) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to *add unto the Scripture*. (*b*) Secondly, the *Tsadikim* would conform to whatsoever the Law required: The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of Sacrifices, the relief of the Poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim*, who would say, *What is mine, is thine, and what is thine is thine own*; those, *Reschagnim*, which would say, *What is thine is mine, and what is mine is mine own*; and it is probable, that the middle sort mentioned in the same place, who would say, *What is mine is mine, what is thine is thine own*; were the very *Tsadikim*.

a D. Kimchi. *Psal.* 103. 17.

b *Pirke Abuth.* ca. 5.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, ἀσεβεῖς, *wicked* and *ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *just* and *righteous men*. Thirdly, *Chasidim*, who are sometimes translated ὅσιοι, *holy men*, and that for the most part: (*c*) but sometimes also ἀγαθοί, *good men*: These of all others were the best reputed, and beloved of the people. The Apostle shewing the great love of *Christ*, dying for us, amplifieth it by allusion unto this distinction of the people: *Christ* died for the *ungodly*. Scarcely for a *righteous man* will one die; yet peradventure, for a *good man* some would even dare to die, *Rom.* 5. *verses* 6. 7. The gradation standeth thus: Some peradventure would die for one of the *Chasidim*, a *good man*: Scarcely any for one of *Tsadikim*, a *just* or *righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet Christ died for us *ungodly*, being sinners, and his enemies.

c *Assidæi de quibus agitur.* 1 *Maccab.* 7. 13. *vocantur à Josepho lib.* 12. ca. 16. ἀγαθοὶ καὶ ὅσιοι τὰ πάντα.

Now

Now as long as these works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; Then from the *Chasidim* issued the brood of *Pharisees*; (*d*) and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding unwritten Traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five Books of *Moses*; for which reason they were called *Karaim* (*e*). Some are of opinion they rejected only *Traditions*, and imbraced all the Books of Scripture: Which opinion soever we follow they had their name קראים, *Karaim*, *Textuales*, *Scripturarii*, (i.e.) *Text-men*, or *Scripture-readers*, because they adhered to *Scripture* alone; withstanding and gainsaying *Traditions*, with all their might. And if we follow the latter, then all this while the *Karaim* were far from heresie: but in process of time, when from *Sadoc*, and *Balthus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces* and perfect *Heretiques*, taking their denomination from their first Author, *Sadoc*. The time of each Heresie's first beginning, shall be more exactly declared in their several Chapters.

d *Joseph Scaliger. Tri-haref. cap. 32.*

e *Joseph Scaliger. ibid.*

Chap. X.

Of the Phariſees.

THere are (a) three opinions concerning the *Etymologie* of the name *Phariſee*. The firſt are thoſe which derive it from פרש, *Paraſh*, *Expandere*, *Explicare*; either from the *enlarging*, and laying open their Phylaſteries, or from their *open perſormance* of good works in publick view of the people, as being ambitious of mans praiſe. Secondly, from פרש, *Paraſch*, *Exponere*, *Explanare*, becauſe they were of chief repute, and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed (b) *Peruſchim*, *quia Poreſchim*; *Phariſees*, becauſe they were *Expounders* of the Law. Thirdly, others derive the name from the ſame Verb, but in the Conjugation *Piel*, where it ſignifieth *dividere*, *ſeparare*, to *ſeparate*. (c) In this acception, by the *Greeks* they were termed ἀφορισμένοι, we may Engliſh them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars, *unto which* partly in thoſe *from which* they *Separated*.

a *Quartam etymologiam (cujus fundus & autor putatur Hieronymus Præfat. in Amos) refellit. Scriptura Hebraica, ſi eum Phariſæum diceretur à verbo* פרך *Dividere, ſcriberentur Phariſei* פרוצים *non* פרושים

b *Gorionides, c.* 22.

c *Suidas.*

Firſt, They *ſeparated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφορισμένοι εἰς νόμον, *Separated unto the Law*. In alluſion unto this, the *Apoſtle* is (d) thought to have ſtiled himſelf, *Rom.* 1. 1. ἀφωρισμένος εἰς εὐαγγέλιον, *Separated unto the Goſpel*: when he was called, from being a *Phariſee*, to be a *Preacher of the Goſpel*: and now not *ſeparated unto the Law*, but to the *Goſpel*.

d *Druſius de trib. ſect. l.* 2. *c.* 1.

Secondly, They *ſeparated* themſelves, or at leaſt pretended a (e) *ſeparation to an extraordinary ſanctity of life above other men*. God I thank thee that I am *not*

e *Suidas.*

as

as other men are, extortioners, unjust, adulterers, &c. *Luke* 18. 11.

The particulars *from which they separated themselves*, were these:

First, *From Commerce with other people*, as afterward will appear in their Traditions, whence they called the common people by reason of their ignorance, עם הארץ *Populum terræ*, *The people of the earth.* In the Gospel of Saint *John* 7. 49. they are called ὁ ὄχλος: *This people* who knoweth not the Law are curst.

Secondly, *From the* (*i*) *Apparel and Habit of other men:* for they used peculiar kinds of Habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ, conculcatio sunt Pharisæorum.*

f R. David. Sophon 1. 8.

Thirdly, *From the* (g) *Customs and Manners of the world.*

g Thisbites.

This Heresie of the *Pharisees* seemeth to have had its first beginning in *Antigonus Socheus*: He being a *Pharisee* succeeded *Simon the Just*, who was coætanean with *Alexander* the Great; he lived three hundred years before the birth of *Christ.*

The *Pharisees* were not (*h*) tied to any particular Tribe or Family, but indifferently they might be of any. Saint *Paul* was a *Benjamite*; (*i*) *Hyrcanus* was a *Levite.*

h Chyf. Mat. 15.

i Flavius Jos. lib. 13. c. 18.

Each Sect had his *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the *Pharisees* had theirs. My purpose is, both concerning these and the other Sects, to note only those *Canons*, or *Aphorisms*, wherein chiefly they were heretical, and one differing from the other.

First, the *Pharisees* (*k*) ascribed *some things* to *Fate* or *Destiny*, and *some things* to mans *Free-will.*

k Joseph. l. 13. cap. 9.

Secondly, they confeſſed that there were *Angels* and *Spirits*, *Acts* 23. 8.

Thirdly, concerning the Reſurrection of the dead, they acknowledged it; and (*l*) taught, That the ſouls of evil men deceaſed, preſently departed into everlaſting puniſhment; but the ſouls, they ſayd, of good men, paſſed by a kind of Pythagorean μετεμψυχωσις into other good mens bodies. Hence it is (*m*) thought, that the different opinions concerning our *Saviour* did ariſe; ſome ſaying that he was *John Baptiſt*; others, *Elias*; others, *Jeremias*, *Matt.* 16. 14. As if *Chriſt* his body had been animated by the ſoul either of *John*, *Elias*, or *Jeremias*.

l *Joſeph de bello, lib. 2. c. 12.*

m *Serrar. Tribarel. lib. 2. c. 3. & Drus. in præter.*

Fourthly, they did ſtiffly maintain the Traditions of their *Elders*. For the better underſtanding what their Traditions were, we muſt know, that the *Jews* ſay, The Law was (*n*) *twofold*: one committed, to writing, which they called תורה שבכתב *Thorah ſchebichtab*, *The written Law*; the other delivered by tradition, termed by them תורה בעל פה *Thorah-begnal-pe*. They ſay, both were delivered by *God* unto *Moſes* upon Mount *Sinai*; the latter, as an expoſition of the former, which *Moſes* afterward delivered by mouth to *Joſhua*, *Joſhua to the Elders*, *the Elders to the Prophets*, *the Prophets to thoſe of the great Synagogue*, from whom ſucceſſively it deſcended to after-Ages. Theſe Traditions were one of the chief controverſies between the *Phariſees* and the *Sadduces*. (*o*) The *Phariſees* ſaid, *Let us maintain the Law which our Foreſathers have delivered into our hands, expounded by the mouth of the Wiſe-men who expounded it by Tradition. And lo, the Sadduces ſaid, Let us not believe or hearken to any Tradition or Expoſition, but to the Law of Moſes alone.* The Traditions which they chiefly urged were theſe.

n *Moſes Kotſenſ. in præfat. lib. præcept.*

o *Gorionides. ap. 29.*

1. *They*

1. *They would not eat until they had waſhed their hands.* Why do thy Diſciples tranſgreſs the Tradition of the *Elders?* for they waſh not their hands when they eat bread, *Matth.* 15. 2. This waſhing is ſaid to have been done πυγμῇ, *Mark* 7. 3. that is *often*, as ſome tranſlate the word, taking πυγμὴ in this place to ſignifie the ſame as πυκνὰ in *Homer*, *frequenter*. Others tranſlate the word *accuratè*, *diligenter*, intimating the great care and diligence they uſed in waſhing: with this the (p) *Syriack* Text agreeth. (q) Others think that there is, in that phraſe, alluſion unto that rite or manner of waſhing in uſe among the *Jews*, termed by them נשילה ידים *Netzlah iadaim*, the *liſting up of their hands*. The *Greek* word πυγμὴ is thought to expreſs this Rite, becauſe in this kind of waſhing, *they uſed to joyn the tops of the fingers of each hand together with the thumb*, ſo that each hand did after a ſort reſemble πυγμὴν *i. e.* a *fiſt*. This Ceremony was thus performed: Firſt, they waſhed their hands clean. Secondly, they compoſed them into the forementioned form. Thirdly, they lifted them up, ſo that the water ran down to the very elbows. Laſtly, they let down their hands again, ſo that the water ran from off their hands upon the earth. (r) And that there might be ſtore of water running up and down, they poured freſh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of waſhing *Theophylact* ſeems to have reference, when he ſaith, that the *Phariſees* did (ſ) *cubitaliter lavare*, *waſh up to their elbows*. Laſtly, other (t) interpret πυγμὴ to be the fiſt, or hand cloſed; and the manner of waſhing hereby denoted to be *by rubbing one hand cloſed in the palm or hollow of the other*. All imply a diligent and

p בשלאחז *מנהג ישראל.*
q *Joſeph Scaliger. Tri-bar. cap.* 4.

r *Munſter in Deut.* 8.

ſ *Theophylact. in Marc.* 7. 3.
t *Beza, in majoribus ſuis annotationibus, in Marc.* 7. 3.

accurate care in waſhing: the ceremonious waſhing by lifting up the hands, and hanging them down, beſt expreſſeth the ſuperſtition, which onely was aimed at in the reproof, though all theſe ſorts of waſhing to the *Phariſees* were ſuperſtirious, becauſe they made it not a matter of outward *decency* and *civility*; but of *religion*, To eat with waſht or unwaſht hands: urging ſuch a neceſſity hereof (*n*), that in caſe a man may come to ſome water, but not enough both to waſh and drink, he ſhould rather chooſe to waſh than to drink, though he die with thirſt. And it was deemed amongſt them, as great a ſin to eat with unwaſht hands, as to commit fornication. This Tradition of waſhing hands, though it were chiefly urged by the *Phariſees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

n Druſius præterit Matt. 15. in addend. & Buxtorf Synag. Judaic. cap. 6. pag. 9. ex Talmud.

We may obſerve three ſorts of waſhing of hands in uſe among the *Jews*. 1. *Phariſaical* and *ſuperſtitious*; this was reproved. 2. *Ordinary*, for outward *decency*; this was allowed. The third *in token of Innocency*; this was commanded the *Elders* of the neighbour-Cities in caſe of murder, *Deut* 21.6. It was practiſed by *Pilate*, *Matt.* 27. 24. and alluded unto by *David*, I will *waſh my hands in innocency*, ſo will I compaſs thine Altar, *Pſal.* 26. 6.

2. *When they came from the Market they waſht*, *Mark* 7. 4. The reaſon thereof was, becauſe they there having to doe with divers ſorts of people, unawares they might be polluted. The word uſed by Saint *Mark* is, βαπτίσωνται, *they baptized themſelves*: implying the *waſhing of their whole body*. And it ſeemeth that thoſe *Phariſees* who were more zealous than others, did thus *waſh* themſelves alwayes before dinner. The *Phariſee* marvelled that *Chriſt* had not firſt waſhed himſelf

himſelf before dinner, *Luk.* 11. 38. Unto this kind of ſuperſtition, St. *Peter* is thought to have inclined, when he ſaid, *Lord, not my feet only, but alſo the hands and the head, John* 13. 9. Thus finding his modeſty diſliked, when he refuſed to have his feet waſht by his *Lord* and *Maſter*; now he leapeth into the other extreme, as if he had ſaid, not *my feet only, but my whole body.* Hence proceeded that Sect of the *Hemerobaptiſtæ*, i. e. *Daily-Baptiſts*, ſo called, (*x*) becauſe they did *every day thus waſh themſelves.*

x *Epiph. lib Tom. 1. ca.*

3. *They waſht their cups, and pots, and braſen veſſels, and tables, Mark* 7. 4.

4. *They held it unlawful to eat with ſinners, Mat.* 9. 11. yea, they judged it a kind of pollution to be touched by them, *Luke* 7. 39. If this man were a *Prophet*, he would ſurely have known who, and what manner of woman this is, which toucheth him, for ſhe is a ſinner. Of ſuch a people the *Prophet* ſpeaketh: They ſay, Stand apart, come not near to me, or (as the words may be rendred) (*y*) *Touch me not*, for I am holier than thou, *Eſay* 65. 5. (*a*) The like practiſe was in uſe among the *Samaritans*, who if they met any ſtranger, they cried out, μὴ ἅπτεσθαι, *Ne attingas*, *Touch not.*

לאתגשבו y *Ne attingas me.* a *Scalig. de emend. temp. lib.* 7. *Idem refert Epiphan. lib.* 1. *Tom.* 1. *cap.* 13.

5. *They faſted twice in the week, Luk.* 18. 12. (*b*) namely *Mondayes* and *Thurſdayes*, (*c*) becauſe *Moſes* (as they ſay) went up into the Mount *Sinai* on a *Thurſday*, and came down on a *Monday.*

b *Theophylact. in Luk.* 18. 12. *Et Epiphan. hæreſ.* 16. c *Druſius in Luk.* 18. 12.

6. *They made broad their Phylacteries, and enlarged the borders of their garments, Matth.* 23. 5. Here three things are worthy our conſideration. Firſt, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. (*d.*) *Epiphanius* interpreteth theſe *Phylacteries* to be

d *Epiph. lib.* 1. *Tom.* 1. *c.* 15.

be μεσοπλατα πορφυρα, *purple-ſtuds, or floriſhes woven in their Garments:* as if *Epiphanius* had conceived the *Phariſees* Garment to be like that which the *Roman-Senators* were wont to wear, termed by reaſon of thoſe *broad ſtuds* and *works* woven in it, *Laticlavium:* but ſeeing that theſe *Phylacteries* were additaments and ornaments, whereof there were two (*e*) ſorts, the one tied to their *foreheads*, the other to their *left hands*; hence it followeth, that by theſe *Phylacteries* could not be meant whole Garments, or any Emboſſments, or Floriſhings, woven in the cloth. Generally they are thought to be Schedules or Scrols of Parchment, whereof, as I noted, there were two ſorts, *Phylacteries for the Fore-head*; or *Frontlets*, reaching from one ear to the other, and tied behind with a thong; and *Phylacteries for the Hand, faſtened upon the left arm, above the elbow on the inſide, that it might be neer the heart.* Both theſe ſorts were worn, not by the *Phariſees* onely, (*f*) but by the *Sadduces* alſo, but with this difference; The *Phariſees* haply for greater oſtentation wore their Hand-*Phylacteries above their elbows*; the *Sadduces on the palms of their hands.* (*g*) Nay all the *Jews* wore them, our *Saviour Chriſt* not excepted. The command was general, *Exod.* 13. 9. It ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes. So that, it is not the wearing of them which our *Saviour* condemned, but the making of them Broad, whereby they would appear more holy than others.

e *Moſes Kotſenſis, prac. affir.* 21.

f *Maimon. in Tephillim. c.* 4. *ſect.* 8.

g *Scalig. Tribaref. p.* 138.

In theſe Parchments they wrote (h) only the *Decalogue* or ten Commandments, in the opinion of *Chryſoſtom* and *Hierome*: but generally and upon better grounds, it is thought they wrote theſe four ſections of the Law.

h *Chryſ. & Hier. in Matt.* 23.

1. The firſt began, Sanctifie unto me all the firſt-born

born, &c. *Exod.* 13. 2. to the end of the 10. *verſ.*

2. The ſecond began, And it ſhall be when the Lord ſhall bring thee, &c. *Exod.* 13. 11. to the end of the 16. *verſ.*

3. The third began, Hear ô Iſrael, &c. *Deut.* 6. 4. and continued to the end of the 9. *verſ.*

4. The fourth began, And it ſhall come to paſs; if you ſhall hearken diligently, &c. *Deut.* 11. 13. to the end of the 21. *verſ.*

Theſe four Sections written in Scrols of parchment, and folded up, they faſtned to their *foreheads*, and their *left-arms*: thoſe that were for the *forehead*, they wrote in four diſtinct pieces of parchment (*i*) eſpecially, and if they wrote it in one piece, the length of every Section ended in one Column, and they did put them into one skin, in which there was the proportion of four houſes or receptacles, and not into four skins: every receptacle was diſtinct by it ſelf. And thoſe that were for the *hand*, were written in one piece of parchment principally the four Sectioins in four columns: but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (*k*) In time of perſecution when they could not openly wear theſe *Phylacteries*, then did they tie about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

i *Moſes Kotſenſ. fol.* 104. *col.* 3.

k *Munſter de precept. affirm.*

Touching the name; *Moſes* calleth them טוטפות *Titaphoth*, which word hath almoſt as many *Etymologies* as Interpreters; the moſt probable in my opinion, is, that they ſhould be ſo called *per Antiphraſin*, from טפט, *Incedere*, *to go*, or *move*, becauſe they were *immoveable*: Hence the Septuagint tranſlates them ἀσάλευτα, *Immoveable Ornaments*: The Rabbins call them *Tephillim*, *Prayer-ornaments*: (*l*) Others call them *Pittacia*, and *Pittaciola*,

l *Hieronym. lib. Malach.* 23.

taciola, from μνίδιον, which ſignifieth a piece or parcel of Cloth. In the *Goſpel* they are called φυλακτήρια, *Phylacteries*, from φυλάσσω, to *conſerve* or *keep*. Firſt, becauſe by the uſe of them, the *Law* was *kept* and *preſerved* in memory. Secondly, becauſe the *Phariſees* ſuperſtitiouſly conceited, that, by them, as by Amulets, Spells, and Charms, hanged about their necks, themſelves might be *preſerved from dangers*. The word φυλακτήριον, ſignifieth a Spell; and *Hierom* teſtifieth, that the *Phariſees* had ſuch a conceit of theſe Ornaments: In which place, he compareth the *Phariſees* with certain ſuperſtitious women of his time, who carried up and down, upon the like ground, *parvula evangelia, & crucis ligna*, ſhort ſentences out of the *Goſpel*, and reliques of the Croſs. The ſame ſuperſtition hath prevailed with many of later times, who for the ſame purpoſe hang the beginning of (*m*) Saint *John's Goſpel* about their necks: And in the year of our *Lord* 692. certain Sorcerers were condemned for the like kind of *Magick*, by the name of (*n*) φυλακτήριοι, that is, *Phylacterians*.

m *Scalig. Tiberiaſ. cap.* 7.

n *Concil. quinti Sexti, Canon.* 61.

Thus much of their *Phylacteries*. In the ſame verſe is reproved the *enlarging of their borders*. (*o*) That which we read *Borders* in the *Goſpel*, is called *Numb.* 15.38. ציצית *Tſitſith*, *Fringes*: and גדילים *Gedelim*, *Deut.* 22.12. which word we likewiſe tranſlate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Chriſt* himſelf did wear them, *Luke* 8. 44. The latter Hebrew word ſignifieth a *large Fringe*, which aggravateth the ſuperſtition of the *Phariſees*, in making their fringes *larger*, when the Law had allowed them *large*. This literal expoſition I take to be moſt agreeable with the *Text*, though, to *enlarge*, in (*p*) *Greek* and *Latine*, ſometimes, ſignifieth

o *Vid. D. Kimchi Radic.*

p Τὸ μεγαλύνειν apud Euripidem in Bacchis, *valet, Magnificè jactare, Efferre. Magnificare, apud Varonem & Plinium, eadem ſignificatione uſurpatur. Theodor. Beza in Matt.* 23.

ſignifieth to *boaſt, vaunt*, or *brag of a thing*, and in this ſenſe it may very well fit a *Phariſee*. The reaſon of this command was, to put them in mind of the Commandments, *Numb.* 15. And for the furtherance of this duty, (*q*) they uſed ſharp thorns in their fringes, that by the often pricking of the thorns, whether they walked or ſate ſtill, they might be the more mindful of the Commandments.

q *Hieron in Mat.* 23.

There were (*r*) ſeven ſorts of *Phariſees*, 1. *Phariſæus Sichemita*, He turned *Phariſee* for gain, as the *Sichemites* ſuffered themſelves to be circumciſed.

r *Talmud. tract. Suta. cap* 3.

2. *Phariſæus truncatus*, ſo called as if he had no feet, becauſe he would ſcarce lift them from the ground when he walked, to cauſe the greater opinion of his meditation.

3. *Phariſæus impingens*, He would ſhut his eyes when he walked abroad, to avoid the ſight of women, in ſo much that he often daſht his head againſt the walls that the blood guſht out.

4. *Phariſæus quid debeo facere, & faciam illud.* He was wont to ſay, *What ought I doe? and I will doe it.* Of this ſort ſeemeth the man in the *Goſpel* to have been, who came unto *Chriſt*, ſaying, *Good Maſter what ſhall I doe? &c.* and at laſt replied, *All theſe have I done from my youth up*, Luk. 18.

5. *Phariſæus mortarius* : So called becauſe he wore a Hat in manner of a deep *Mortar*, ſuch as they uſe to bray ſpice in, in ſo much that he could not look upward, nor of either ſide; onely downward on the ground, and forward or forth-right.

6. *Phariſæus ex amore.* Such a one as obeyed the Law for the love of virtue.

7. *Phariſæus ex timore.* Such a one obeyed the Law for fear of puniſhment. He that conformed for fear, had reſpect

respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *affirmative*.

Chap. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which have shew of probability. (*a*) Some derive it from *Sedek*, *Justitia*, as if they had been *Justiciaries*, such as would justifie themselves before *God's* Tribunal. (*b*) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the Heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arians* from *Arius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

a Epiphan. lib. 1 cap. 14.

b Ἀπὸ αἱρετικοῦ τινὸς Σαδὼκ ὀνομασθέντες. Theophylact.

This *Sadoc* lived under *Antigonus Socheus*, who succeeded *Simeon the Just*. He was *Antigonus* his Scholar, and by him brought up in the Doctrin of the *Pharisees*, but afterward fell from him, and broacht the Heresie of the *Sadduces*, which Heresie, because it had much affinity with that which the Heretick *Dositheus* taught, hence are the *Sadduces* said to be (*c*) a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (*d*) after *Christ*; and although these two Heresies did agree in many things, yet in a main point they differed. (*e*) *Dositheus* believed the resurrection, the *Sadduces* denied it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

c Epiph. hæres. 14. Tertul. de præscr. p. ca. 45.

d Origen. contra Celsum l. 2.

e Epiph. hæres. 13.

The occasion of this Heresie was this. When *Antigonus* taught that (*f*) we must not serve God as Servants serve their Masters for hope of reward, his Scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied

f Aboth. cap. 1.

denied all future rewards or recompence attending a godly life, and thence framed their Hereſie, denying the *Reſurrection*, *The world to come*, *Angels*, *Spirits*, *&c.*

Their *Dogmata*, *Canons*, or *Conſtitutions* were

1. *They rejected* (g) *the Prophets, and all other Scripture, ſave onely the five Books of Moſes.* Therefore our *Saviour*, when he would confute their error concerning the reſurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod. 3. 6. I am the God of Abraham, the God of Iſaac, and the God of Jacob*, Matt. 22. 32.

g *Joſeph. Antiq. lib 13. cap. 18.*

2. *They rejected* (h) *all Traditions. Whence, As they* were called מינין, *Minæi* i.e. *Hereticks*, in reſpect of the general oppoſition between them and *Phariſees*; Firſt, becauſe the *Phariſees* were in repute the only *Catholicks*; Secondly, becauſe in their doctrin, the *Phariſees* were much neerer the truth than the *Sadduces*: *So*, in reſpect of this particular oppoſition, in the ones rejecting, the others urging of Traditions, the *Sadduces* were (*i*) termed קראים, *Karaim*, *Biblers*, or *Scripturiſts*.

b *Elias in* שרש.

i *Druſius de trib. ſect. c. 8. l. 3. p. 130.*

3. *They ſaid there was no reward for good works, nor puniſhment for ill in the world to come.* Hence Saint *Paul* perceiving that in the *Council* the one part were *Sadduces*, the other *Phariſees*, he cried out, *Of the hope*, (i.e. *of the reward expected*) *and of the reſurrection of the dead, I am called in queſtion*, Acts 23. 6.

4. *They denied the reſurrection of the body*, Acts 23. 8. Matth. 22. 23. Luk. 20. 27.

5. *They ſaid, The ſouls of men are* (k) *annihilated at their death.*

k *Joſeph de bello, lib. 2. cap. 12.*

6. *They denied Angels and Spirits*, Act. 23. 8.

7. *They wholly denied* (l) *Fate or Deſtiny, and aſcribed all to mans free-will.*

l *Joſeph. l. 13. cap. 9.*

The

The *Samaritanes* and the *Sadduces* are of neer affinity: but yet they differ. First, (*m*) The *Samaritans* sacrificed at the Temple built upon Mount *Garizim*; but the *Sadduces* sacrificed at *Jeruſalem*. Secondly, The *Samaritans* allowed no Commerce with the *Jews*, *John* 4. 9. yea the mutual hatred between the *Samaritans* and the *Jews* was ſo great, that it was not lawfull for the *Jews* to eat or drink with the *Samaritans*. How is it that thou being a *Jew*, askeſt drink of me which am a woman of *Samaria*, *John* 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proſelytes* to the *Jews*, ſo did the *Jews* hate the *Samaritans*, that they would not ſuffer a *Samaritan* to be a *Proſelyte*. This appeareth by that ſolemn (*n*) *Excommunication*, termed *Excommunicatio in ſecreto nominis tetragrammati*: the form thereof, as it was applyed (ſay they) by *Ezra* and *Nehemiah* unto the *Samaritans* was thus, *They aſſembled the whole Congregation into the Temple of the Lord, and they brought* 300 *Prieſts, and* 300 *Trumpets, and* 300 *Books of the Law, and as many Boys, and they ſounded their Trumpets, and the Levites ſinging, curſed the Samaritans by all the ſorts of Excommunication, in the myſtery of the name Jehovah, and in the Decalogue, and with the curſe of the ſuperiour houſe of Judgment, and likewiſe with the curſe of the inferiour houſe of Judgment, that no Iſraelite ſhould eat the bread of a Samaritan, (whence they ſay, he which eateth of a Samaritans bread, is as he who eateth Swines fleſh) and let no Samaritan be a Proſelyte in Iſrael, and that they ſhould have no part in the reſurrection of the dead.* R. (*o*) *Gerſon* forbad the breaking open of the Letters, under the penalty of this *Excommunication*. This proveth what formerly was ſaid, namely, that between the *Jews* and the *Samaritans* there

m *Epiphan. Tom. 1. lib. 1. hæreſ. 14.*

n *Druſius de trib. ſect. l. 3. cap. 11. ex. Ilmadeus.*

o *Buxtorf. Epiſt. Hebr. p. 58.*

there was no commerce; but the *Sadduces* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves, yea both sate together in the same *Councel*, *Acts* 23. 6. Now the *Samaritans* and *Sadduces* agree, 1. *In the rejection of all traditions.* 2. *In the rejection of all other Scriptures save only the five Books of Moses.* 3. *In the denial of the resurrection and the consequences; as, future punishments, and rewards according to mens works:* but the *Samaritans* held that there were *Angels*, which the *Sadduces* denyed. For the proof of these agreements and disagreements between [illegible] read *Epiphanius, haeres.* 9. & 14.

Touching the *Samaritans*, there are three degrees of alteration in their religion, observable: First, the strange Nations, transplanted by *Shalmaneser* into *Samaria*, when *Israel* was carried away captive into *Assyria*; worshipped every one the *God of their own Countries*, 2 *Kings* 17. Secondly, when they saw they were devoured by Lions, because they feared not the *Lord*; the *King* of *Assyria* sent one of the *Priests* which was taken captive, to instruct them in the true worship of *God*; which manner of worship though they received, yet they would not lay aside their former Idolatry; but made a mixture of religions, worshipping the living *God*, and their dumb *Idols*. Thirdly, *Manasses*, brother to *Jaddus*, the High *Priest* in *Jerusalem*, being married to *Sanballet*, the Horonite's daughter, by reason of *Nehemiahs* charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forgo the hope of the *Priesthood*; by *Sanballets* means he obtained leave from *Alexander* the Great, to build a *Temple* (a) upon Mount *Garizim*, one of the highest mountains in *Samaria*, whither many other apostated *Jews* fled, together

(a) *Joseph. Antiq. lib. 1. cap. 8.*

ther with *Manasses*, being made their High *Priest*; and now the Sect of the *Samaritans* (between whom and the *Jews* there was such hatred) began; now all those fore-mentioned Errors were maintained: And of this Hill it is that the woman of *Samaria* speaketh, *John* 4. 20. Our Fathers worshipped in this *Mountain*, &c.

By comparing the *Dogmata* of the *Pharisees* with these of the *Sadducees*, we may perceive a manifest opposition between them, yet both these joyned against *Christ*, *Mark* 12.

This Heresie though it were the grossest amongst the *Jews*, yet was it embraced and maintained by some of the *High-priests* themselves: (q) *Johannes Hyrcanus* was a *Sadducee*, so were his sons *Aristobulus* and *Alexander*, (r) and likewise *Ananus* the younger; so that *Moses* chair was not amongst them exempted from error, no not heresie.

q *Gorionides cap.* 29.

r *Euseb. hist. l.* 2. *c.* 23 *ex Joseph. Antiq. lib.* 20. *cap* 8.

Chap. XII.

Of the Essenes.

The *Etymologies* of the names *Essæi*, or *Essæni*, *i. Essenes*, are divers, That which I prefer is from the *Syriak* אסא, signifying ἰᾶσθαι, to heal or cure diseases, (a) Hence are the men so often termed ἰατροὶ, and the women amongst them, ἰάτριναι, that is, *Physicians*. For though they gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

a *Ioseph de bel. l.* 2. *c.* 12. *p.* 786.

Of these *Essenes* there were two sorts, some *Theoricks*, (giving themselves wholly to *speculation*) other *Practicks*, laborious and painful in the daily exercise of those *handy crafts* in which they were most skilful.

ful. Of the latter, *Philo* treateth in his book intituled, *Quod omnis vir probus*; Of the former, in the book following, intituled, *De vita contemplativa.*

Their *Dogmata*, their *ordinances* or *conſtitutions*, did ſymbolize in many things with *Pythagoras*'s; where they do agree, therefore, my purpoſe is firſt to name *Pythagoras*'s, and then to proceed on with the *Eſſenes* They follow thus.

The (*b*) *Pythagoreans profeſſed a communion of goods*: *So the Eſſenes, they had one common purſe or ſtock*, none richer, none poorer than other; out of this common treaſury every one ſupplied his own wants without leave, and adminiſtred to the neceſſities of others: only they might not relieve any of their kindred without leave of their Overſeers. They did not buy or ſell among themſelves, but each ſupplied the others wants, by a kind of commutative bartring: yea liberty was granted to take one from another what they wanted without exchange. They performed offices of ſervice mutually one to another; for, maſterſhip and ſervice, cannot ſtand with community of goods: and Servants are commonly injurious to the ſtate of their Maſters, according to that ſaying of R. *Gamaliel*, (*d*) *He that multiplyeth ſervants, multiplyeth theeves.* When they travelled, beſides weapons for defence, they took nothing with them; for in whatſoever City or Village they came, they repaired to the fraternity of the *Eſſenes*, and were there entertained as members of the ſame. And if we do attentively read *Joſephus*, we may obſerve that the *Eſſenes* of every City joyned themſelves into one *common Fraternity* or *Colledg*: every Colledg had two ſorts of Offices; firſt, *Treaſurers*, who looked to the common ſtock, provided their diet, appointed each his taſk, and other

b *Aul. Gell. l. 6. 10. & Laert. in Pithag.* Κοινὰ τὰ τῶν φίλων εἶναι. *Joſ. Ant. l. 18. c. 2.*

מרבה עבדים מרבה גזל *Marbe ʒebadim, marbe gezel. Pirke Aboth. cap. 1.*

publick necessaries. Secondly, *others who entertained their strangers.*

2. *The Pythagoreans shunned* (e) *pleasure:* (f) *So did the Essens:* to this belongeth their avoiding of oyle, which if any touched unawares, they wiped it off presently.

3. *The Pythagoreans* (g) *garments were white: So were the Essens white also*, modest not costly: when once they put on a suit, they never changed till it was torn or worn out.

4. *The Pythagoreans forbad* (i) *oathes: So did the Essens*; they thought him a noted lyar, who could not be believed without an oath.

5. *The Pythagoreans had their* (l) *Elders in singular respect.* (m) *So had the Essens*: the *body or whole company of the Essens*, were distinguisht [illegible], into *four ranks* or *orders*, according to their Seniority; and if haply any of the superiour ranks, had touched any of the inferiour, he thought himself polluted, as if he had touched an *Heathen*.

6. *The Pythagorhans drank* (n) *water*: *So did the* (o) *Essens only water*, wholly abstaining from wine.

7. *The Pythagoreans used* (p) [illegible], *Inanimate Sacrifices*, *So did the* (q) *Essens*: they sent *gifts* to the Temple, and did not sacrifice, but preferred the use of their *holy water* before *sacrifice*; for which reason, the other *Jews* forbad them all access to the Temple.

8. *The Pythagoreans ascrib'd* (r) *all things to fate or destiny*: *So did the* (s) *Essenes*. In this *Aphorism* all three sects differed each from other. The *Pharisees* ascribed some things to *Fate*, other things to *mans Free-will*. The *Essens* ascribed all to *Fate*, nothing to *mans Free-will*. The *Sadduces* wholly denied *Fate*, and ascribed

e *Justin l.* 20.
f *Joseph. de bello l.* 2. *c.* 12.
g *Suidas. It. Alian. de varia hist. lib.* 12. *cap.* 32.
h *Joseph. de bello. lib.* 2 *cap.* 12.
i *Laert. in vita Pythagoræ.*
k *Philo-Judæus.*
l *Suidas. It. Laertius.*
m *Josep de bel. lib.* 2. *cap.* 12.
n *Suidas.*
o *Philo de vita contemplativa.*
p *Laert. in vita Pythag.*
q *Ioseph. Antiq. lib.* 18. *cap.* 2.
r *Suides.*
s *Ioseph. Antiq. lib.* 13. *cap.* 9.

ascribed all things to *the Freewill of man.*

9. *The Pythagoreans the* (t) *first five years were not permitted to speak in the School*, but were initiated *per quinquennale silentium*, (u) and not untill then suffered to come into the presence of, or sight of *Pythagoras*. To this may be referred the *Essenes silence at Table* straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem*; (x) *Drusius* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads, and other such like dumb signes and gestures, to signifie their doubtings, disliking or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for, amongst them none were presently admitted into their *Society*, with full liberty, but they underwent four years of trial and probation. The first year they received *Dolabellum*, (y) *Perizoma*, & *Vestem album*, a *Spadle* with which they digged a convenient place to ease nature; a *pair of Breeches*, which they used in bathing or washing themselves; a *white Garment*, which especially that Sect affected. At this time they had their Commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy matters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an oath truly to observe all the Rules and Ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together, expelled him,

t Quinquenne hoc silentium à Pythagora auditoribus suis indictum vocabant Pythagorici, à cohibendo sermone.

u Laertius in Pythagor.

x Drusius de trib. sect. l. 4.

y Joseph. de bello lib 2. cap. 12.

him, upon which expulsion commonly followed death within a short time: for, none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one onely with distasteful herbs, which wasted his body and brought it very low; sometimes they would re-admit such a one being brought near unto death, but commonly they suffered him to die in that miserie.

z Philo: item Joseph.

10. *The Essenes* (z) *worshipped towards the Sun-rising.*

a Joseph de bello l. 2. c. 12.

11. *The Essenes bound themselves in their oath,* (a) *to preserve the names of Angels:* the phrase implyeth a kind of worshipping of them.

b Joseph. ibid.

12. *They were, above all others strict in the observation of the* (b) *Sabbath day*; on it they would dress no meat, kindle no fire, remove no vessels out of their place, no nor ease nature. (c) Yea, they observed *τὴν ἑβδομάδα ἑβδομάδων, every seventh week, a solemn Pentecost, seven Pentecosts every year.*

c Philo de vita contemplat.

13. *They abstained from marriage*; not that they disliked marriage in it self, or intended an end or period to procreation: but partly in wariness of womens intemperance, partly because they were perswaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among themselves in this point. Some were of the opinion before noted: others, married for propagation. *Nihilominus autem, cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem feminarum; & si constanti purgatione aperuerint idonea partui, ita eas in matrimonia asciscunt: nemo tamen cum pregnante concubuit, ut ostendant quòd nuptiæ non voluptatis, sed liberorum causa ineantur.* Thus the latter sort preserved their Sect by the procreation of children:

dren: The former sort preserved it by a kind of adoption of other mens children, counting them as near kinsmen, and tutoring them in the rules of their own discipline, as *Josephus* witnesseth. (*d*) *Plinie* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them; being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licencious courses; as if they would by this means exercise a kind of penance upon themselves.

(*d*) *Plin. lib. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (*e*) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed onely in the addition of some rules and ordinances from the *Kenites*, mentioned *Judg.* 1. 16. And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Egypt*: for *Jethro*, *Moses* Father-in-law, as appeareth by the Text, was a *Kenite*: But neither of these seemeth probable: For the *Kenites* are not mentioned in Scripture as a *distinct Order* or *Sect of people*, but as a *distinct Family, Kindred*, or *Nation*, *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry, they sowed no seed, nor planted Vineyards, nor had any, *Jerem.* 35. 7. The *Essenes* on the contrary, they dwelt not in tents but in houses; (*f*) and they imployed themselves especially in husbandry. One of the (*g*) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*; but that cannot be, because the Law injoyned the *Nazarites*, when the time of the consecration was out, to present themselves at the door of the Tabernacle or Temple, *Numb.* 6. Now the *Essenes* had no

(*e*) *Serarius Tribaref. lib. 3. cap. 9.*

(*f*) *Joseph. Antiq. lib. 18. c. 2.*

(*g*) *Jos. Scaliger. in Tribaref. cap. 23.*

access to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene* was one (*h*) *Judas*, who lived in the time of *Aristobulus* the Son of *Johannes Hyrcanus* before our *Saviours* birth about one hundred years: Howsoever the Sect was of greater antiquity; (*i*) for all three, *Pharisees*, *Sadduces*, and *Essenes* were in *Jonathan's* time, the Brother of *Judas Maccabæus*, who was fifty years before *Aristobulus*. Certain it is that this Sect continued untill the dayes of our *Saviour*, and after; for *Philo* and *Josephus* speak of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer: First, the number of them seemeth not to have been great in *Philo* and *Josephus* his time, (*k*) about four thousand, which being dispersed in many Cities, made the Faction weak; and happily in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe Histories, we shall find them peaceable and quiet, not opposing any; and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, (especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention onely once, and that obliquely; although their Order continued about three hundred years, before this testimony was given of them by the *Prophet Jeremie*; for between *Jehu* (with whom *Jonadab* was coetaneus) and *Zedekiah*, Chronologers observe the distance of so many years. Lastly, though the names of the *Essenes* be not found

h *Joseph. l. 13. cap 19.*

i *Joseph. l. 13. cap 9.*

k *Philo lib. Quod omnis probus. p. 678.*

found in Scripture; yet in a full sense in Saint Paul's Epistles many things reproved, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 23. *Drink no longer water, but use a little wine.* Again, 1 *Tim.* 4. 3. *Forbidding to marry, and commanding to abstain from meats, is a doctrine of Devils*: but especially *Coloss.* 2. in many passages the *Apostle* seemeth directly to point at them. Let no man condemn you in meat and drink, *vers.* 16. Let no man bear rule over you, by humbleness of mind and worshipping of *Angels*, *vers.* 18. τί δογματίζεσθε; Why are ye subject to Ordinances? *vers.* 20. The *Apostle* useth the word δόγματα, which was applied by the *Essenes* to denote their *Ordinances, Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not, vers.* 21. Now the junior company of *Essenes* might not *touch* their *seniors*. And in their Diet, their taste was limited to bread, salt, water and hysop. And these Ordinances they undertook, ἀπὸ τῆς εὐσεβείας, saith *Philo*, for the *love of wisdom*: but the Apostle concludeth, *vers.* 23. that those things had only λόγον σοφίας, a shew of *wisdom*. And whereas *Philo* termeth the Religion of the *Essenes* by the name of θρησκεία, which word signifieth *religious worship*; the *Apostle* termeth in the same verse, ἐθελοθρησκία, *Voluntary Religion*, or *Will-worship*: yea, where he termeth their doctrine, τὴν παράδοσιν, a kind of *Philosophy* received from their fore-fathers by tradition: *Saint Paul* biddeth them beware of *Philosophy, vers.* 8.

* *Vide Chemnic. exemp. cont. Trident. part. quart. p.* 120.

We formerly observed two sorts of *Essenes*, *Practicks*, and *Theoricks*, both agreed in their *Aphorisms*, or *Ordinances*, but in certain circumstances they differed.

1. They

1. The *Practicks* dwelt in the Cities: The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual crafts, keeping of Sheep, looking to Bees, tilling of ground, &c. they were [illegible], *Artificers*; The *Theoricks* spent the day in meditation and prayers, whence they were by a kind of excellency, by *Philo* termed, [illegible], *Supplicantes.*

3. The *Practicks* had every day their Dinner and Supper allowed them; The *Theoricks* onely their Supper.

The *Practicks* had, for their Commons, every one his dish of water-gruel and bread; The *Theoricks* onely bread and salt. And if any were of a more delicate pallat than other, to him it was permitted to eat hyssop; their drink for both was common water.

Some are of opinion that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons.

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ* or *Christians*, of the *Evangelists* or *Apostles.*

2. The *Theoricks* in that Book of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his own words, First, in calling the Doctrine of the *Esseves*, [illegible], *a Philosophy derived unto them by tradition from their fore-fathers.* Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ auctores, &c.*

3. The Inscription of that Book is not onely [illegible], but also [illegible]. Now *Philo* (*b*) elsewhere calleth the whole Nation of the *Jews*, [illegible], which

(*b*) *Philo in prin. lib. de legat. Caium.*

which argueth that those *Theocricks* were *Jews*, not *Christians*.

CHAP. XIII.

Of the Gaulonites, and the Herodians.

OTher Factions there were among the *Jews*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonitæ*; Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who (*a*) sometimes was called *Judas Gaulonites*, (*b*) sometimes *Judas Galilæus*, of whom *Gamaliel* speaketh, *Acts* 5. 35. *After this man arose up Judas of Galile, in the dayes of the Tribute.* The Tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinus*; the name in *Greek* is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* by *Augustus* into *Syria*, and from thence came into *Judæa*, where *Coponius* was *President*, and there he raised this Tax, which Taxation is unadvisedly by some confounded with that mentioned *Luke* 2. 1. Both were raised under *Augustus*, but they differed. First, this was onely of *Syria* and *Judæa*; that of St. *Luke* was universal of the whole World. Secondly, this was when *Archilaus*, *Herods* Son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: whence there is an observable Emphasis, in that St. *Luke* saith, it was the *first* taxing, having reference unto this *second*. (*d*) The occasion of this Faction was thus: When *Cyrenius* levied this Tax, and seised upon *Archilaus Herods* Sons goods, then arose this *Judas* opposing this Tribute, and telling the people, That Tribute was a manifest

a *Joseph. antiq. lib.* 18. *cap.* 1.
b *Joseph. l.* 18. *cap.* 2.
d *Joseph. loco superius citato.*

nifest token of servitude; and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of Heaven and Earth. Whence those that adhered unto him were called *Gaulonitæ*: they were also called *Galileans*. (e) It was their blood that *Pilate* mixed with their Sacrifices, *Luke* 13. 1. For *Pilate* had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbad Sacrifices to be offered for the *Roman Empire*, or for the safety of the Emperor, whereupon *Pilate* being incensed with anger, slew them whiles they were (g) sacrificing. To this Faction belonged those murderers termed ζηλωται, mentioned *Act.* 21. 38.

e Oecumenius. *Acts* 5. 37. Theophilact. *Luke* 13. 1.
f Theophilact. *in Luc.* 13.
g Ioseph. l. 17. de bello cap 18. p. 985.

Concerning the *Herodians*, those that number them among *Hereticks*, make the Heresie to consist in two things. First, in that they took *Herod* the Great for the promised *Messias*, because in his reign, he being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities, annually performed upon his Birth-day. Of *Herod* his Birth-day the *Poet* speaketh.

Cum
Herodis venêre dies, unctaq; fenestrâ
Discussa pinguem nebulam vomuere lucernæ,
Fortunæ violæ, rubrumq; amplexa catinum,
Gaudia natat thynni, tumet alta fidelia vino.
Pers. Stat. 5.

Now whether this latter may be referred to *Herod* the Great, I much doubt, because I find not any Author among the Ancients to speak of *Herod* the Great his Birth-day. It was another *Herod*, *Tetrarch of Galile*, otherwise called *Antipas*, whose Birth-day

we

we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (*h*) many grave Authors avouching it, yet (*i*) others justly question the truth thereof; for if the *Herodians* were not *Jews*, (as most think) how then could they imagin that *Herod* a stranger could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the people, that the *Messiah* must be a *Jew*, born of the tribe of *Judah*, and of the house *David*.

h *Epiph. Haref.* 20. & *Theophylact. Matth.* 22. 16. & *alii plures.*

i *Hieron. Mat.* 22. 7.

Others say, (*k*) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

k *Theodor. Neze Matt.* 22. 16.

To omit many other conjectures utterly improbably, I incline to *Saint Hierom*, whose opinion is, (*l*) that the *Herodians* were those who stood stifly for tribute to be paid to *Cæsar*. It concerned *Herod*, who, at first, received his Crown from *Cæsar*, to further *Cæsars* tribute; not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or disceptring: for it was in *Cæsars* power to take away the Crown again, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our *Saviour* might have reference, saying, *Mark* 8. 15. Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*, *viz.* of *their contagious doctrin, and Fox-like subtilties.*

l *Hierom. Mat.* 22. 17.

THE

THE SECOND BOOK Treateth of Places.

CHAP. X.

Their Temple.

WHEN the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *God's* publick worship. Afterward when they were settled in the promised Land, then *Salomon* was commanded to build a *Temple*,

These two shadowed the difference between the *Jews Synagogue* and the *Christian Church*. The *Tabernacle* was moveable, and but for a time; the *Temple* fixed and permament: the state of the *Jews* vanishing, to continue in their generation; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: unto both the

the *Prophet David* alludeth; Lord, who shall *sojourn* in thy *Tabernacle*? Who shall *rest* in *thine holy Mountain*? *Psal.* 15. 1.

There were in the same tract of Ground three hils, *Sion*, *Moria*, and mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on mount *Calvary Christ* was crucified. (*a*) But all these three were generally called by the name of *Sion*, whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were on mount *Sion*.

a *Gerebrad. in Chronog. l. 1. An Mundi* 3146.

In the *Temple* there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*, answerable to our *Quire* in our *Cathedral Churches*: Secondly, the *Sanctum*, the *Sanctuary*, answerable to the *body* of the *Church*: Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the golden Censer and the *Ark* of the *Testament*, *Heb.* 9. 4.

In (*b*) the *Ark* there were three things: First, *The pot of Manna*: secondly, *Aarons Rod that budded*: thirdly, *The Tables of the Testament*, *Heb.* 9. 4. Thus they were in *Moses* his time: but afterward in the days of *Salomon*, only the Tables of the Law were found in the *Ark*, 1 *King.* 8. 9.

b *Sunt qui illud in Apostolum, Heb* 9. 4. *referunt ad id quod cernitur, ut dicant, in Tabernaculo secundo, quod appellant Sancta Sanctorum, fuisse urnam manna, & virgam Aaronis, tabulas fœderis, virgam, & virgam ante arcam (ita Moses Rostens.) tabulas autem in Arca.*

The cover of this *Ark* was called כפרת, the *Propitiatory*, or *Mercy-seat*, because it *covered* and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed, כפרת, our *Propitiation*, *Rom.* 3. 25. and ἱλαστήριον a *Propitiatory*, 1 *John* 2. 2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings, and from between them as from an *Oracle*, *God* gave his answer, *Exod.* 25. 22. Hence it is, that

that the *Lord* is said to sit between the *Cherubims*, *Psal.* 99. 1. The posture of the *Cherubims* was such that their faces were each towards the other, but both looking down towards the *Mercy seat*; they fitly shadowed out the people of the *Jews*, and *Christians*; both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the Table, with the twelve loaves of shew-bread on it on the one side, and the Candlestick on the other. The Incense-altar was a type of our prayers, *Psal.* 141. 2. And that this altar must be once every year sprinkled with the blood of the sacrifices by the high *Priests*, *Exod.* 30. 10. it teacheth, that our very prayers, except they be purified by the blood of *Christ*, they are unavaileable before *God*. The twelve loavs were a type of the twelve *Tribes*, and the candlestick a type of the word of God. In them all we may see the necessity of both ordinances required; *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick*, was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle*, there was but one *Table*, and one *Candlestick*: in *Salomons Temple*, there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one brazen Laver, in the *Court* of the *Temple* there were ten, and another great vessel wherein the *Priests* washed: In the *Tabernacle* there were but *two silver Trumpets*, in the *Temple* there were an *hundred and twenty Priests sounding Trumpets*.

The *Courts* of the Temple at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *peoples Court*.

In the *Priests Court*, were, the brazen Altar for sacri-

fices

fices, and the Laver for the washing, both of the *Priests*, and the Sacrifices. The *Laver*, and the *Altar* situated in the same Court, signified the same as the *water* and *blood*, issued out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall be saved, *Sanctification*, and *Justification*: *Sanctification* intimated by the *Laver* and *water*: *Justification* by the *Altar* and *blood*.

The *Court for the Priests*, and the *Court for the people*, (c) were separated each from other by a Wall of three cubits high. (c) *Joseph. l. 8. ca. 13.*

The *Court for the People* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Salomons Porch*, because it was built about with Porches, into which the people retired in rainy weather; it had *Solomon's* name, either to continue his memory, or because the Porches had some resemblance of that Porch which *Salomon* built before the *Temple*, 1 *King.* 6. 3. *Jesus* walked in the *Temple*, *in Salomons Porch*, *Joh.* 10. 23. All the people ran unto the Porch, which was called *Solomons*, *Acts* 3. 11. That is, this *outward Court*.

In the middest of the *Peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 *Chron.* 6. 13.

This *Court for the People* went round about the *Temple*, and though it was one intire Court in the dayes of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it; and the women in the outward. This division is thought to have been made in *Jehoshaphat's* time, of whom we read, that he stood in the house of the *Lord*, before the *new Court*, 2 *Chron.* 20. 5. that is, before the *Womens Court*. In this may be seen [illegible] steps or stairs be- (d) *R. David Kimchi Psal.* 120.

[illegible] (d) upon these steps

steps the *Levites* sung those fifteen Psalms immediately following the one hundred nineteenth; upon each step one Psalm: whence those Psalms were intituled *Psalmi gradnales, Songs of degrees.*

In the *Womens Court* stood their *Treasury* or *Alms-box*, as appeareth by the poor Widows casting her two mites into it, *Luk.* 21. 1. In *Hebrew* it is termed קרבן *Korban*, the *Chest of Oblations:* the word signifieth barely an *Oblation* or *Offering*, and accordingly Saint *Luke* 21. 4. saith, They all have of their superfluities cast *into the offerings*, that is, into the *Korban*, or *Chest of Offerings.* In *Greek* it is termed γαζοφυλάκιον, whence cometh the *Latin* word *Gazophylacium, A Treasury.* That set up by *Jehoiada*, 2 *King.* 12. 9. seemeth to have been different from this, and to have been extraordinary, onely for the repairing of the *Temple:* for that stood beside the Altar in the *Priests Court*; and the *Priests*, not the parties, that brought the gift, put it into the *Chest.* Sometimes the whole *Court* was termed *Gazophylacium, A Treasury*, These words spake *Jesus* in the *Treasury*, *John* 8. 20. It is worth our noting that the *Hebrew* word צדקה *Tsedaka* signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our alms should be goods justly gotten; and to this purpose they called their *Alms-box* קופת של צדקה *Kupha schel tsedaka*, the *Chest of Justice*; and upon their *Alms-box* they wrote (e) this abreviature, מ"ש *A gift in secret pacifieth anger*, *Prov.* 21. 14.

e *Buxtorf. de abbrev. in* מ"ש.

In *Herods Temple* there were four *Porches*, the meaning is, (f) four *Courts*; one for the *Priests*, another for *Men*, another for *Women*, and a fourth *for such as were unclean by legal pollutions, and Strangers.* This outmost *Court* for the unclean and strangers was separated from the *Womens Court* with a stone wall of three Cubits high,

f *Joseph. lib. 8. contra Apion. 1069.*

high, which wall was adorned with certain pillars of equal distance, bearing this inscription: (g) *Let no stranger enter into the Holy place.*

(g) Μηδὲ ἀνδρὶ ἀλλογενεῖ εἰσπορεύεσθαι πρὸς τὰ ἅγια ἀπείργειν. *In locum sanctum transire alienigena non debet. Joseph. de bello lib 6. cap. 6.*

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The first was built in seven years, 1 *King.* 6. 37. The second in fourty six years: It was begun in the second year of *King Cyrus*, Ezra 3. 8. It was finished in the (h) ninth year of *Darius Hystaspis*. The years rise thus,

Cyrus reigned	30	
Cambyses	08	Years.
It was finished in the year of Darius Hystaspis.	05	

h *Joseph. Antiq. lib.* 11. *c.* 4.

One year deducted from *Cyrus* his reign, there remain 46.

Herod's Temple was finished in (i) eight years. It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood, *John.* 2. 20. *Forty and six years was this Temple a building*: Many interpret it of the second *Temple*, saying, that *Herod* did onely repair that, not build a new: but these disagree among themselves in the computation, and the Scripture speaketh peremptorily, that the house was *finished* in the sixth year of the reign of *King Darius*, *Ezra* 6. 15. and *Josephus* speaketh of *Herods building a new Temple*, *plucking down the old*. (k) It seemeth therefore more probable, that the speech is to be understood of *Herods Temple*, which though it were but eight years in building, yet at this time when this speech was used, it had stood precisely *forty six years*, (l) for so many years there are precisely between the eighteenth year of *Herods* reign (at which time the *Temple* began to be built) and the year of *Christ his Baptism*, when it is thought that this was spoken; all

i *Joseph. Antiq. lib.* 15. *cap ult.*

k *Vide Raspinium de Orig. Templ. c.* 3.

l *Vide supputationem Funcciani an.* 3. 47.

which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long in building.

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of *Solomons*, *Ezra* 3. 12. It was inferiour to *Solomons Temple*; First, in respect of the building, because it was lower and meaner. (*m*) Secondly, in respect of the vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (*n*) *Ark of God*; Secondly, *Urim* and *Thummim*, *God* gave no answer by these two, as in former times; Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt-offerings, as it did in the first: Fourthly, the glory of *God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *Habitation*, or *Dwelling of God*; and hereunto the *Apostle* alludeth, In him dwelleth the fulness of the God-head *bodily*, *Colos.* 2. 9. *Bodily*, that is, not in clouds and ceremonies, as between the *Cherubims*, but *essentially*. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*: for between *Malachy* and *John* the *Baptist* there stood up no *Prophet*, but onely they were instructed *per filiam vocis*, which they termed בת קול *Bath-Kol*, an *Eccho from heaven*. And this was the reason why those Disciples, *Acts* 19. 2. said, We have not so much as heard whether there be an *Holy Ghost*.

Here it may be demanded, How that of the *Prophet Haggai* is true, *The glory of this last house shall be greater than the first*, Hag. 2. 10. I answer, *Herods Temple* which was built in the place of this, was of a statelier building than *Solomons*, and it was of greater glory, because

(*m*) *Hospinian. ex Talmudistis de Orig. Templi cap.* 3.

(*n*) *D. Kimchi in Hag.* 1. 8. *Eadem scribit. Rabbi Solomon Iaud.*

because of *Christ* his preaching in it.

Herods Temple was afterward so set on fire by *Titus* his Souldiers, (*o*) that it could not be quenched by the industry of Man: (*p*) At the same time the Temple at *Delphi*, being in chief request among the Heathen people, was utterly overthrown by earth-quakes and thunder-bolts from Heaven; and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, when *God* would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*, that the Kingdom of his Son might be the better established.

o *Gratrand. Chro l. 2. anno Christi. 69.*

p *Theodoret. l. 3. c. 11. Sozomenus l. 5 c. 19, 20, 21.*

CHAP. II

Their Synagogues, Schools, and Houses of prayer.

THE word *Synagogue* is from the Greek συναγω *to gather together*, and it is applied to all things whereof there may be a *collection*, as συναγωγὴ γάλακτος, *copia lactis*, συναγωγὴ πολέμου, *collectio eorum quæ sunt ad bellum necessaria*. God standeth *in synagogâ Deorum, in the assembly of Judges*. But *Synagogue* are commonly taken for Houses dedicated to the worship of *God*, wherein it was lawful to *pray*, *preach*, and *dispute*, but *not to sacrifice*. In *Hebrew*, it was called בית הכנסת *Beth Hecneseth*, the *house of assembly*. The *Temple at Jerusalem*, was at the *Cathedral Church*; the *Synagogues*, as petty *Parish Churches* belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determin. It is probable that they began when the Tribes were settled in the promised Land: the *Temples* being then too farr distant for those which dwelt in remote places: it is likely that they

repaired unto certain *Synagogues* instead of the *Temple*. That they were in *David's* time, appeareth; They have burnt all the *Synagogues of God* in the Land, *Psal.* 74.8. And *Moses* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.* 15.21.

a Sigonius de rep. Hebr. l. 2. cap. 8.

In *Jerusalem* there were (*a*) four hundred eighty *Synagogues*, besides the *Temple*; partly for *Jews*, partly for *Strangers*: one for Strangers was called the *Synagogue of the Libertines*, *Act.* 6. 9. Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedom, being opposite to the *Ingenui*, those that were free-born, (for many of those *Libertines* became *Proselyts*, and had their (*b*) *Synagogues*); or whether it were from (*c*) *Lubar*, signifying an *High-place* (for as their *Temple*, so their *Synagogues* and *Schools*, were built on hills and *High-places*) because it is said, *Prov.* 1.21. Wisdom calleth in *high-places*; I leave to the judgment of the Reader.

b Philo. in legat. ad Caium

c Vide Tremel. Acts 6 9.

Out of *Jerusalem*, in other Cities and Provinces, were many *Synagogues*: There were *Synagogues in Galilee*, *Mat.* 4.23. *Synagogues in Damascus*, *Act.* 9.2. *Synagogues at Salamis*, *Act.* 13.5. *Synagogues at Antiochia*, *Act.* 13.14. Yea their tradition is, that (*d*) *Wheresoever ten men of Israel were, there ought to be* built a *Synagogue*. Their *Synagogues* had (*e*) many inscriptions: *over the Gate* was written that of the *Psalm* 118. 20. *This is the Gate of the Lord, the Righteous shall enter into it*: *In the walls*, these and the like sentences; *Remember thy Creator*. And, *Enter into the house of the Lord thy God in humility*. And, *Prayer without attention is like a body without a soul*. And, *Silence is commendable in time of Prayer*.

d Maimon. de Tephilla. c. 11. Sect. 1.

e Buxtorf. de abbreviatur. pag. 73. 181. 174.

As the *Courts* of the people before the *Temple* were distinguisht by a wall into two rooms, the one for

for men, the other for women: ſo in the *Synagogues* the women were ſeparated from the men, (f) by a partition of lattice, or wire-work.

f Talmud. in tract. Sota cap. ult. vide Buxtorf. Synag. c. 9. p. 140.

In the *Synagogues* the *Scribes* ordinarily taught, but not only they, for *Chriſt* himſelf taught in them, &c. And he that gave liberty to preach there, was termed ראש הכנסת, *The Ruler of the Synagogue*. There was alſo a *Miniſter* gave the book unto the *Preacher*, and received it again; After the text had been read, *Chriſt cloſed the book, and gave it again to the Miniſter*, *Luke* 4. 20. This is probably him whom they called שליח צבור *Sheliach Tſibbur*, *the Miniſter* or *Clerk of the Synagogues*.

Their *Schools* were different from their *Synagogues*, *Paul* having diſputed for the ſpace of three moneths in the *Synagogues*, becauſe divers believed not, but ſpake evil of that way; he departed from them, and ſeparated his Diſciples, diſputing daily in the *School* of one *Tyrannus*, *Act.* 19.8,9,10.

Their School ſometimes is called בית *Beth*, an *houſe*, ſimply, as appeareth by that ſaying, (g) *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere poſſet.* Thoſe eighteen matters controverſed between the *houſe* of *Sammai*, and the *houſe* of *Hillel*, *Elias* himſelf could not decide: that is, between their two *Schools*. Sometimes it is called בית המדרש *Beth hamidraſch*, an houſe of ſubtle & acute expoſition. Here, points were more exactly and punctually diſcuſſed, than in the *Synagogues*, or *Temple*, whence they held it a profounder place for expoſition, than the *Temple*: To this purpoſe tend thoſe ſayings, (h) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the ſanctity of a School is beyond the ſanctity of a Synagogue.* And that groweth from

g Druſius de rebus ſect. l. 2. cap. 10.

h Maimon. Tephillat. 11 ſect. 14.

from *virtue*, *to virtue*, *Psal.* 84. 7. (*h*) they interpret, a kind of *promotion*, or *degree*, in removing *from their Temple to their School*. In their *Temple*, their Sermons were as it were *ad populum*; in their *Schools*, *ad Clerum*.

(*h*) *Paraphrast. chaldaicus hunc locum.*

As they had *Synagogues*, so likewise *Schools*, in every City and Province; and these were built also upon hils. There is mention of the hill *Moreh*, *Judg.* 7. 1. that is, *The hill of the Teacher*.

The *Masters*, when they taught their Scholars, were said to *Give*; *Give* unto the wise, and he will be wiser, *Prov.* 9. 9.

The *Scholars*, when they learned any thing, were said to *receive* it: Hear my son, and *receive* my words, *Prov.* 4. 10. Hence is that of the *Apostle*, This is a true saying, and by all means worthy to be *received*, 1 *Tim.* 1. 15. that is, *learned*: the like phrases of speech are in use among the (*i*) *Latines*.

(*i*) *Da ſi grave non eſt. Hor. lib. 2. Satyr. 8. Sed tamen illic Deum qui ſit, da Tyrere nobis. Vir. Bucol. Accipe hanc Danaum inſidias. —— Virg. Aeneid l. 2.*

Whether their *Oratories* or places of prayer called *Proſeuchæ*, were different places from their *Schools* or *Synagogues*, I have not yet learned. That some of these were without the *City*, that proveth nothing; for so might *Synagogues* be, and *Schools* too. *Epiphanius* treateth of those (*k*) *Oratories*, but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say, they were (*l*) *Synagogues*, others (*m*) *Schools*. Of this *House of Prayer*, mention is made, *Act.* 16. 13. in which St. *Paul* sate down and spake unto the women: which gesture intimateth rather preaching than praying: true, all gesture was in use for prayer; standing, kneeling, sitting; *Abraham stood before the Lord Gen.* 18. 22. that is, he prayed. The *Publican stood afar off and prayed*, *Luk.* 18. 13.

(*k*) *Epiphan. Tom. 2. l. 3. c. 80*

(*l*) *Beza. Act. 6. 13.*

(*m*) *Philo Jud. de vita Moſis. 130.*

whence

whence by way of proverb they said, (n) *Sine stationibus non subsisteret mundus*, Were it not for *standing*, the world could not *stand*: *Steven kneeled*, Act. 7. 60. *David* sate before the *Lord*, and said, &c. 2 *Sam.* 7. 18. Yet *sitting*, when the speech is to the people, not to the *Lord*, implieth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, so at the gate of these *Oratories*, the poorer sort of people assembled to expect almes; whence some use the word (o) *Proseucha*, to signify an *Hospital*.

n R. Juda in Mus. vide Drus. prat. Mat. 6. 5.

o Qua te quaero Proseucha? Juven. Sat. 3.

The (p) *Talmudists* taxed the peoples negligence in prayer, saying, they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A hasty Amen*, When they said *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed יהומא *Jethoma*, *pupillum*. The second חטופא *Chetupha*, *surreptitium*. The third, קטרגא *Ketrgna*, *Scissile, quasi in duas partes sectum per ostentationem*.

p Casinius de locis V. Testam. cap. 5. p 38.

Chap. III.

Of the Gates of Jerusalem.

THE Gates of the whole circuit of the (a) wall about *Jerusalem* were nine: *The sheep-gate*, *Nehem.* 3. 1. This was neer the *Temple*, and through it were led the *Sheep* which were to be sacrificed, being washed in the pool *Bethesda* neer the Gate. *The Fish-gate*, *Nehem.* 3. 3; Before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the *Horse-gate*, *Nehe.* 3. 21. were so called, because they were in manner of three several

a Schindler pentaglot.

b Stukius convivl. a. c. 11.

veral *Market-places*; and at the one Gate *Sheep*, at the other *Fiſh*, and at the third *Horſes* were ſold. The *Old-gate* was ſo called, becauſe it was ſuppoſed to have remained from the time of the *Jebuſites*, and not to have been deſtroyed by the *Aſſyrians*. It was near *Calvary*, and without this Gate *Chriſt* was crucified. Concerning the other Gates, little is ſpoken.

Touching the Gates of the *Temple*, there were (c) two of principal note, both built by *Solomon*: the one for thoſe that were new marryed; the other for mourners and excommunicate perſons. The mourners were diſtinguiſhed from the excommunicate perſons, by having their lips covered with a ſkirt of their garment: none entred that Gate with their lip uncovered, but ſuch as were excommunicate. Now the *Iſraelites* which on the *Sabbath* dayes ſate between thoſe Gates, ſaid unto the *new married*, *He, Whoſe Name dwelleth in this houſe, glad thee with Children*; unto the *mourners*, *He, which dwelleth in this houſe, glad and comfort thee*; unto the *excommunicate*, *He, which dwelleth in this houſe, move thy heart to hearken to the words of thy fellows.*

(c) R. Jud. in l. Mu. ar. Vide Druſii præterit. Joan. 9. 22.

Among the *Jews*, the Gates were places of chiefeſt *ſtrength*; ſo that, they being taken or defended, the whole City was taken or defended: & they were chief places of *juriſdiction*; for, in them *Judges* were wont to ſit, and decide controverſies: Hence proceeded thoſe phraſes: *The gates of Hell ſhall not prevail againſt*, &c. And, *Thy ſeed ſhall poſſeſs the gate of his enemies.*

THE

CHAP. IV.

Of their Groves, and High-Places.

THe ancient *Heathens* did not only not build *Temples*, (a) but they held it utterly unlawful so to do. The reason of this might be, because they thought no *Temple* spacious enough for the *Sun*, which was their chief *God*. Hence came that saying, (b) *Mundus universus est Templum Solis, The whole World is a Temple for the Sun.* Moreover, they thought it unfit to straiten and confine the supposed infiniteness of their fancied *Deities* within walls: and therefore, when after-times had brought in the use of *Temples*; yet their *God Terminus*, and divers others of their *Gods* were worshipped in *Temples open-rooſed*, which were therefore called *Hypæthra*. This I take to be the reason why they made choyce of *Hills* and *Mountains*, as the conveniencteſt places for their Idolatry. These *consecrated Hils* are those *High places* which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* increased, so the number of their *consecrated hils* was multiplyed, from which their *Gods* and *Goddesses* took their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautify these *holy Hills*, the places of their Idolatrous worship, they beset them with trees, and hence came the *consecration of Groves*, and *Woods*, from which their Idols many times were named. (c) At last some choyse and select *Trees* began to be *consecrated*. (d) Those *French Magi* termed *Dryadæ* worshipped the *Oak*, in *Greek* termed δρῦς, and thence had their names. The *Etrurians* worshipped an *Holm tree*: And (e) amongst the *Celtæ*, a *tall Oak* was the very Idol, or Image of *Jupiter*.

a *Hoſpinde ori. Templ.* p. 1.

b *Alex. ab Alex. lib.* 2. *cap* 22.

c *Populus Alcida gratiſſima, Vitis Lacchoe, Formoſæ Myrtus Veneri, ſua Laurea Phœbo. Virg. Eclog.* 7.

d *Plinnat. hiſt. l.* 16. *c* 44.

e *Maximus Tyrius, Ser.* 38. *fol.* 225. *edit Steph.*

Among

Among the *Iſraelites* this Idolatry began under the *Judges*, *Othniel* and *Ehud*, *Judg.* 3. 7. And at the laſt it became ſo common in *Iſrael*, that they had peculiar *Prieſts*, whom they termed *Prophets of the Grove*, 1 *Kin.* 18. 19. and *Idols* of the *Grove*, that is, *peculiar Idols*, unto whom their Groves were conſecrated, 2 *King.* 21. 7. 2 *Chron.* 15. 16. As *Chriſtians* in the conſecration of their *Churches* make ſpecial choyce of ſome peculiar *Saints*, by whoſe names they call them, as *Saint Peters Church*, *Saint Pauls*, *Saint Andrews*, *&c.* So they conſecrated their *Groves* unto particular *Idols*, whence in prophane Authors we read of *Diana Nemorenſis*, *Diana Arduenna*, *Albunea Dea*; all receiving their names from the *Groves* in which they were worſhipped; yea the *Idol* it ſelf is ſometimes called by the name of a *Grove*: *Joſiah brought out the Grove* from the houſe of the *Lord*, 2 *King.* 23. 6. It is probable, that in this *Idol* was pourtraied the form and ſimilitude of a *Grove*, and thence it was called a *Grove*; as thoſe ſilver ſimilitudes of *Dianaes Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act.* 19. 24.

Chap. V.

Their Cities of Refuge.

THeſe places of *Refuge*, appointed by *God*, differed from thoſe of *Hercules*, and *Romulus*, and other *Heathens*; becauſe *God* allowed ſafety only to thoſe who were guiltleſs in reſpect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltleſs. If any man did fortuitouſly or by chance kill another man, in ſuch a caſe liberty was granted unto the offendor to fly, at firſt

first unto the *Altar* for refuge, as is implyed by that Text of Scripture, If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod.* 21. 14. Yea, we may conjecture this custome of refuge, to have continued in force alwayes by the practice of *Joab*, 1 *King.* 2. 28. Notwithstanding, lest the *Altar*, might be too far distant from the place, where the fact might be committed, it is probable, that therefore *God* ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason, are thought to have been (*a*) equally distant one from the other in *Canaan*: These Cities were in number six; *Bezer* of the *Reubenites* Country; *Ramoth* in *Gilead* of the *Gadites*; and *Golan* in *Bashan*, of the *Manasites*: These three *Moses* separated beyond *Jordan*, *Deut.* 4. 41, 43. The other three appointed by *Joshua* in the Land of *Canaan*, were *Cadish* in *Galile* in Mount *Naphtali*; *Shechem* in *Ephraim*; and *Kirath-arba* (which is *Hebron*) in the Mountain of *Judah*, *Joshua* 20. 7. Three other Cities of like nature, *God* promised the *Israelites* upon condition of their obedience, after their Coasts were inlarged; but it seemeth, that disobedience hindred the accomplishment thereof: for the Scripture mentioneth not the fulfilling of it.

a *R. Salom. Iarchi, Deut.* 19. 3.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, *Deut.* 19. 3. That the *Senate*, or *Magistrates* in *Israel* were bound to prepare the wayes to the *Cities of Refuge*, and (*b*) to make them fit, and broad, and to remove out of them all stumbling blocks and obstacles: and they suffered not any hill or dale to be in the way, nor waterstreams, but they made a bridge over it; that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than

b *Maimon. in Rotsach. c.* 8. *sect.* 5.

two

two and thirty Cubits; and at the partitions of the wayes, they ſet up in writing, *Refuge, Refuge*, that the Manſlayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year, the *Magiſtrates* ſent out Meſſengers to prepare the wayes.

Furthermore it was provided, that two or three wiſemen ſhould be employed, to perſwade the *Avenger of blood*, if haply he did purſue the Manſlayer on the way, that he ſhould offer no violence, until the cauſe were heard and examined. The manner of examination was thus, the Conſiſtory or Bench of *Juſtices*, who lived in that quarter, where the murder was committed, (*c*) placed the party, being brought back from the *City of Refuge*, in the Court or Judgment Hall, and diligently enquired and examined the cauſe, who if he were found guilty of voluntary murder, then was he puniſhed with death; but if otherwiſe the fact was found caſual, then did they ſafely conduct the party back again to the *City of Refuge*, where he injoyed his liberty, not only within the walls of the City, but within certain territories and bounds of the City, being confined to ſuch and ſuch limits, until the death of the *High-prieſt*, that was in thoſe dayes; at what time it was lawful for the offendor to return and come into his own City, and unto his own houſe, even unto the City from whence he fled, *Joſh.* 20, 6. By this means the offendor, though he was not puniſhed with death, yet he lived for the time a kind of exile from his own habitation, and for the abatement of his wrath, who was the *Avenger of blood*. (*d*) The *Areopagita* had a proceeding againſt caſual man-ſlaughter, not much unlike; puniſhing the offendor [illegible], with *an years baniſhment*: Why

c *Paul. Fag. Numb.* 35. 6.

d *Maſius in Joſ. cap.* 20.

Why the time of this exilement was limited to the death of the *High-priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offendor was therefore confined within that City as within a prison, during the *High-priest's* life, (e) because the offence did most directly strike against him, as being amongst men *Deorum princeps sanctitatis*, *The chief God on earth.*

(e) *Masius ibid.*

THE

THE THIRD BOOK

treateth of Dayes and Times.

CHAP. I.

Their Dayes, Hours, Weeks, and Years.

BEFORE we treat of their Feasts, it will be needful by way of Preface, to understand somewhat concerning the divisions of their *Dayes, Hours, Weeks, &c.*

Their *Day* was twofold: *Natural*, containing *day* and *night*, and consisting of 24. hours: or *Artificial*, beginning at *Sun-rising*, and ending at *Sun-set*. Of this is that, *Are there not twelve hours in the day? Joh.* 11. 9.

The *Natural day* was again two-fold, *Civil, a working day*, which was destined for civil businesses and works: this began at *sun-rising*, and held till the next *sun-rising*, *Matth.* 28. 1. or *Sacred*, a Festival or Holy-day, destined for holy exercises: this began at *sun-set*, and continued till the next *sun-set*.

Their

Their night was divided into four *quarters*, or *greater hours*, termed four *Watches*, each *Watch* containing three *leſſer hours*. The *firſt* they called *Caput Vigiliarum*, the beginning of the Watches, *Lament.* 2. 19. The *ſecond* was the *middle Watch*, *Judg.* 7. 19. not ſo termed, becauſe there were onely *three Watches*, as (*a*) *Druſius* would perſwade, but becauſe it dured till *mid-night*. The *third Watch* began at *mid-night*, and held till three of the clock in the morning. [If he come in the *ſecond*, or *third Watch*, *Luke* 12. 38.] The *laſt*, called the *morning Watch*, *Exod.* 14. 24. began at three of the clock, and ended at ſix in the morning. In the *fourth Watch* of the night *Jeſus* went out unto them, *Matt.* 14. 25. Theſe *Watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed ὀψὲ, the *Even*. The *ſecond* μεσονύκτιον, *Midnight*. The *third* ἀλεκτοροφωνία, *Cock-crowing*. The *fourth*, πρωΐ, *The Dawning*. *Ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning*, *Mark* 13. 35.

(*a*) *Druſ. Judic.* 7. 19.

The day was likewiſe divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *firſt quarter* began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the afternoon. The *fourth quarter* at ſixth of the night. The firſt quarter was called the *third hour*, *verſ.* 3. The ſecond quarter the *ſixth hour*, *verſ.* 5. The third quarter the *ninth hour*, *verſ.* 5. The laſt quarter the *eleventh hour*, *verſ.* 6.

Where note, that the three firſt *quarters* had their names from that hour of the day, which cloſed the quarter (for they began the count of their leſſer

hours, from six a clock in the morning, and our 6, 7, 8, 9, 10, 11, 12: 1, 2, 3, 4, 5, 6, was their 1, 2, 3, 4, 5, 6: 7, 8, 9, 10, 11, 12.) onely the last was called the *eleventh hour* by our *Saviour Christ*; whereas among the common people, it either was called, or should have been called by proportion with the rest, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept Labourers into his Vineyard *eleven hours* of the day, yet he seldom calleth any at the twelfth; for, that is rather an hour to discharge Servants, than to admit new.

Some Expositors finding mention of the dawning of the day in this Parable, *vers.* 1. (*b*) they reckon the four quarters of the day after this manner; *Hora prima, hora tertia, hora sexta, hora nona*; where first they erre, in taking the *Dawning* of the day for the *first hour* of the day; for נשף, the *Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they erre in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

(*b*) *Erat autem primus ternarius, a prima usque ad tertiam & dicebatur prima hora; secundus erat a tertia, usque ab sextam, & dicebatur hora tertia; tertius usque ad nonam, & dicebatur sexta; quartus a nona usque ad ultimam quæ erat duodecima, & dicebatur nona. Resellit hanc opinionem Toletus (receptam licet a multis recentioribus, ut ipse ait) quoniam de undecima, cujus meminit parabola, altum apud hos silentium. Juvat vapulare a te, Tolete, qui excludunt undecimam, constanter tamen asserenda est contra te quadripartitæ diei divisio: in hoc potissimum illorum error consistet, quod horam primam faciunt, non inveniunt, horam undecimam inveniunt, excludunt tamen: nihil a mente Evangelistarum magis alienum, quam ut à regula verteretur hora prima diei, quæ in illorum scriptis sonat quartam noctis vigiliam.* Vid. Tolet. in Joan. cap. 19. Annotat. 8.

By this division of the day into these four *quarters*, or *greater hours*, the *Evangelists* are reconciled touching our *Saviour's* Passion. He was crucified at the third hour, *Mark* 15. 25. St. *John* intimateth his examination before *Pilate*, to have been *hora quasi sexta: About six a clock*, *Joh.* 19. 14. In the first place, understand by his Crucifying, not his *hanging on the Cross*, which

which was not till the ſixth hour, *Luke* 23. 44. nor his *exſpiration*, which was not till the ninth hour, *Mark* 15. 34. but his *Examination under Pilate*, at which time the people cried out, *Crucifie him*, *Crucifie him*; and then the third and ſixth hour will eaſily be reconciled: for, theſe two hours immediately following one another, what was done on the third hour, might truly be ſaid to be done about the ſixth.

Laſtly, this ſheweth that the hours among the *Jews* were of two ſorts; ſome leſſer, of which the day contained twelve; others greater, of which the day contained four, as hath been above ſhewn: the leſſer are termed *hours of the day*, Are there not twelve hours in the day? *Joh.* 11. 9. The greater ſome term *hours of the Temple*, or *hours of prayer*: *Peter* and *John* went up into the *Temple* at the ninth *hour of prayer*, *Act.* 3. 1. But in truth there are but three hours of prayer, *the third, the ſixth, and the ninth.* (*c*) *The third* inſtituted by *Abraham*, the *ſixth* by *Iſaac*, and the *ninth* by *Jacob*. The *third hour* the *Holy Ghoſt* deſcended upon the *Apoſtles*, *Acts* 2. 15. About the *ſixth*, *Peter* went up to the houſe-top to pray, *Acts* 10. 9. At the *ninth*, *Peter* and *John* went into the *Temple*, *Acts* 3. 1.

From theſe greater hours of the day and night, the *Canonical hours* in uſe in the *Roman Church*, had their beginning; (*d*) each *Canonical hour* containeth three leſſer hours, ſo that in the whole night and day there are eight *Canonical hours*. At ſix of the clock in the evening began the firſt, and that is termed *Hora veſpertina*, or *veſpertinum* ſimply, (*officium* being underſtood) their *Veſpertine*. At nine of the clock at night began the ſecond, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in

c *Druſius in præfat. Act.* 3. 1. *Non fuiſſe ultra tres horas precationis in die apud Judeos, clare teſtatur David Kimchi.*

d *Vid. Bellar. de bonis oper. in part. lib.* 1. *cap.* 10.

the morning, being their *Matutinum* their *Matines*, The canonical hours for their day-ſervice were named *Hora prima, tertia, ſexta, nona.* Their firſt hour began from ſix of the clock in the morning, and held till nine; the third from nine till twelve, the ſixth from twelve till three, the ninth from three till ſix at night.

The Dial in uſe amog the ancient *Jews*, differed from that in uſe among us: theirs was a kind of ſtairs, the time of the day was diſtinguiſhed not by *lines*, but by *ſteps*, or *degrees*, the ſhade of the Sun every half hour moved forward to a new *degree.* In the Dial of *Ahaz* the *Sun* went back מעלות, *Magnoloth, Degrees, ſteps*, not *lines*, *Iſai.* 38. 8.

Their weeks were two-fold: the one was *ordinary*, conſiſting of *ſeven dayes*: the other *extraordinary* and *Prophetical*, conſiſting of *ſeven years*, *Dan.* 9. 24. The firſt is termed *Hebdomas diaria, a week of dayes*: the ſecond, *Hebdomas annalis, a week of years.*

The *Hebrews* at firſt meaſured their Moneths according to the courſe of the *Sun*, whence they are called *Menſes Solares*: and then every Moneth conſiſted of thirty dayes. The waters prevailed from the ſeventeenth day of the ſecond Moneth, *Gen.* 7. 11. unto the ſeventeenth day of the ſeventh Moneth, *Gen.* 8. 4. that is, full five Moneths. If we will number the dayes, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth that every Moneth contained full thirty days. After the *Iſraelites* departure out of *Egypt*, then they meaſured their Moneths by the courſe of the *Moon*; theſe are termed *Menſes Lunares*: they contained either thirty dayes, and then they were called *Menſes pleni, full Moneths*; or twenty nine dayes, and then they were called *Menſes cavi, deficient Moneths.*

The *Sun* exceedeth the *Moon* in her course eleven dayes, (c) hence every third or second year one month was inserted. Now because the twelfth moneth in the *Hebrew Kalendar* was called *Adar*, hence when a moneth was inserted, the last was called *Ve-adar*, The second-*Adar*.

c *Vid. Kalendarium Hebraicum Munsteri. p. 62.*

Before their captivity in *Babylon*, they counted their moneths without any name, according to their number; the *First*, *Second*, *Third moneth*, *&c.* After their return from *Babylon*, they called them by these names:

1. *Nisan*, it was also called אביב *Abib*, which signifieth an *Ear of Corn*: In this moneth Barley began to be *eared*.
2. *Iiar*, it was also called זו, which signifieth *beauty*: then the trees began to be *beautified* with buds and blossoms.
3. *Sivan.*
4. *Thamuz.*
5. *Ab.*
6. *Elul.*
7. *Tisri*, otherwise called *Ethanim.*
8. *Marchesuan*, it was also called *Bul.*

They answered to part of		
	1	March. / April.
	2	April. / May,
	3	May. / June.
	4	June. / July.
	5	July. / August.
	6	August. / September.
	7	September. / October.
	8	October. / November.

9. *Ciſleu.*	They answered to part of	9	November. / December.
10. *Tebeth.*		10	December. / January.
11. *Schebeth.*		11	January. / February.
12. *Adar.* / *Ve-adar.*		12	February. / March.

(f) Πρὸ μὲν δὴ τῆς ἐξόδου, ἀφ' ἧς ἐπὶ μετοικίαν ἦλθον εἰς Αἴγυπτον, μετώνυμος ἦν ὁ μὴν Ἔθανείμ· ὕστερον δὲ ἀπ' ἐκείνου τοῦ καιροῦ πρῶτος ἐγένετο. Μυοῦτι δὲ νῦν ἐκ Μακεδόνων, μῆνα τρίτον ἀπὸ Ξανθικοῦ ὄντα. Joseph. Antiq. l. . c. 4. Mendose ponitur μετωνύμου pro μοναρχικοῦ, qui mensis erat olim secundus apud Hebræos, sicut & Dius apud Macedones.

Before their coming out of *Egypt*, they (*f*) began their year in the moneth of *Tiſri*, and thus they continued it alwayes after for civil affairs, for their date of buying, ſelling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Egypt*, they began their year in the moneth *Niſan*, and ſo continued it for the computation of their greater Feaſts.

Chap. II.

Of their Feaſts.

Before we deſcend to their particular *Feaſts*, firſt we will ſee the manner of feaſting in general. Their ordinary meals, as they were not many in a day, ſo neither were they coſtly. They were called (*a*) *Arucoth*, which word ſignifieth properly, ſuch fare as travellers and wayfaring men uſe on their journeys. The word is uſed, *Jerem.* 40. 5. *So the chief Steward gave him victuals, and a reward, and let him go*: likewiſe, *Pro.* 15. 17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment by way of feaſting, was commonly called (*b*) *Miſchte*,

(a) אֲרֻחַת אֲרוּחוֹת *Iter facere, ſignificat viaticum.*

(b) מִשְׁתֶּה *Convivium, Compotatio. Dicitur à potando, ſive bibendo, ut Græci συμπόσιον, ab altera ejus parte.*

ſchte, from their liberal drinking at ſuch meetings. There was alſo another kind of feaſting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (*c*) *Chag*. From this cuſtom of having a Feaſt at the end of their Sacrifices, the *Chriſtians* of the *Primitive Church* inſtituted their *Love-feaſts* to (*d*) ſucceed the *Lords Supper*: In both theſe greater and more ſolemn *Feaſts*, there were ſome Ceremonies uſed by them as *preparatory to the Feaſt*; others in their *giving thanks*; others in their *geſture at Table*.

c חג, *Feſtum, celebris ſolemnitas, à radice* חגג, *Feſtum celebravit.*

d *Chryſoſt.* 1 *Cor.* 11. *Hoc autem præcipio.*

The *Ceremonies preparatory* were principally theſe three. 1. *Salutation.* 2. *Waſhing the feet of the gueſts.* 3. *Pouring oyl on them.*

Their *Salutations* were teſtified either by *words*, or ſome *humble geſture of the body*. By *words*, and then theſe were the uſual forms, *The Lord be with you*, or *The Lord bleſs you*, *Ruth.* 1.4. From the laſt of theſe, *bleſſing* is often taken in Scripture for *ſaluting*. If thou meet any, (*e*) *bleſs* him not; or if any *bleſs* thee, anſwer him not again, ſaith *Eliſha* to *Gehazi*, 2 *King.* 4.29. The ſenſe is, as our *Engliſh* renders it, *ſalute him not*. Sometimes they ſaid, *Peace be unto thee*, *Peace be upon thee*, *Go in peace*, and ſuch like: *When ye come into an houſe ſalute the ſame, and if the houſe be worthy, let your peace come upon it, but if it be not worthy, let your peace return unto you*, *Mat.* 10. 12. 13. By *geſture*; their *ſalutations* were ſignified ſometimes by *proſtrating the whole body*; ſometimes by *kiſſing the feet*, *Luke* 7. 38. commonly by an (*f*) *ordinary kiſs*. *Moſes* went out to meet his Father-in-law, and did obeyſance and *kiſſed him*, *Exod.* 18. 7. Moreover *Joſeph kiſſed* all his Brethren, and wept upon them, *Gen.* 45. 15. This Saint *Paul* calleth an *holy kiſs*, 1 *Cor.* 16. 20. Saint *Peter*, a *kiſs of Charity*, 1 *Pet.* 5. 15.

e *Tertul. l.* 4. *adverſ. Marcion.*

f *Xenophon de inſtitut. Cyr. l.* 1. *p.* 17. *lit.* 5. *p.* 113.

(g) *Tertullian* calleth it *Osculum pacis*, a *kiss of peace*. These were *kisses* which a *Cato might* give, and a *Vestal* receive: Of this sort the *Jews* had (*h*) three kinds, 1. A *kiss of salutation*, which hath been specified by some of those former instances. 2. A *kiss of valediction*; Wherefore hast thou not suffered me to *kiss my* sons and my daughters, *Gen.* 31.28? 3. A *kiss of homage*; the word signifieth a *kiss of state or dignity*, but it was to testifie their *homage*, and acknowledgment of their *Kings* soveraignty. Then *Samuel* took a viol of oyl, and poured it upon *Sauls* head and *kissed* him, 1 *Sam.* 10. 1. And unto this they refer that in the second *Psalm*, *Kiss the Son lest he be angry*. These *salutations*, how soever they were such as were used mutually, sometimes in their meetings abroad upon the way; yet were they such, as were used also in their entertainmens, as clearly appeareth by many of those fore-quoted examples.

The second *Ceremony preparatory* was, (*i*) washing *their feet*. And the man brought the men unto *Josephs* house and gave them water, and they did *wash their feet*, *Gen.* 43. 24. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who, to leave an example of humility behind him, *washed his Disciples feet*, *John* 13. 5. And *Abigail*, when *David* took her to wife, said, Behold, let thine Handmaid be a servant, to *wash the feet* of the servants of my Lord, 1 *Sam.* 25. 41. For this purpose they had certain vessels in readiness for such imployments: that which our *Saviour* used, we translate a *Bason*, *John* 13. 5. He poured out water into a *Bason*: The word there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed (i.e.) a *Washpot for the feet*: Some may here make the question,

g *Tertul. de orat. cap* 14.

h *Vid. Drusium ad difficiliora loca, Exod. cap.* 12.
נשיקות פרקים, *Neshikoth pharukim*, *Oscula propinquorum.*
נשיקות פרקים, *Neshikuh parishuth*, *Oscula separationis.*
נשיקות גדולה *Neshikoth gedola*, *Oscula magnitudinis.*

i *Lotio pedum ante discubitum, non solum Judæis, sed & gentibus ipsis erat usitata: Locus hic tuus est, hic accumbe, ferte aquam gestibus. Plautus Pers.*

stion, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (*k*) thought that those Water-pots were, mentioned, *John* 2. 6. There were set there *six water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the washing of their hands, usuall and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet before and after meal, (for our *Saviour* washed his Disciples feet after supper) which second washing, the *Hebrews* say it was in use onely at the *Passover*; there must needs be use of great store of water in their greater Feasts, and therefore no marvel if many and capacious vessels stood in readiness. Farther we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psalm* 60. 8. *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which I *wash my feet*.

k *Stulius lib. conviv.*

The third *Ceremony preparatory* was *pouring out of oyl*. A woman in the City brought an Alablaster-box of ointment, and stood at his feet behind him weeping: and began to *wash his feet* with tears, and did wipe them with the hairs of her head, and kissed his feet, and *annointed them with the ointment*, *Luke* 7. 37, 38. It was also poured *upon the head*, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not annoint*, *vers.* 46. *Psal.* 23. 5. *Thou annointedst mine head with oyl.*

After

After these *Ceremonies of preparation* had been performed, then they proceeded to *giving thanks*. The *Master of the house* sitting down together with his Guests, took a *cup-full of wine* in his right hand, and therewith began his *Consecration* after this manner; (*l*) *Blessed be thou, O Lord our God, the King of all the world, which createst the fruit of the vine.* Having said thus, he first lightly tasted of the wine, and from him it past round the Table. This Grace or Thanksgiving they call (*m*) *Bircath haiaiin, The blessing of the Cup.* With this *Christ* himself seemeth to have begun his Supper; *He took the Cup, and gave thanks, and said, Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come, Luk.* 22.17, 18. After the *blessing of the Cup*, the *Master of the house* took the *bread*, which they did *scindere*, but not *abscindere*, lightly cut for he easier breaking thereof, but not cut in sunder; and holding this in both his hands, he *consecrated* it with these words, *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This *consecration of bread* they termed, (*n*) *Bircath halechem.* After the *consecration*, he *brake the bread*, (whence the *Master of the house*, or he who performed these blessings in his stead, was termed (*o*) *Habotseang* i. e. *The breaker.* The bread being broken, he distributed to every one that sate at the Table a morsel; which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed onely in their solemn Festivals, otherwise they consecrated the bread alone, and not the cup. In their feast-time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practise was also observed in their *Christian*

(*l*) ברוך אתה יי ואלהינו חעולם צלה בוראפ פרי חגפן *Benedictus sis tu Dom ne Deus noster rex mundi, qui creas fructum vitis.*

(*m*) ברכת הכוס

(*n*) ברכת חלחם *Benedictionem panis. Drusius in N. T. part. altera p.* 78.

(*o*) חבוצע

Christian (o) *Love-feasts.* Of the first sort was that parable proposed by our blessed *Saviour* at a Feast, *Luke* 14. 7. Of the second was *Sampsons* riddle, which he proposed unto his companions, *Judg.* 14. 12. At the end of the Feast they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some Guest, if there were any of better note at the Table: he taking a cup of wine in both his hands, began thus, *Let us bless him who hath fed us with his own, and of whose goodness we live:* then all the Guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live.* This *Grace* they called (p) *Bircath Hamazon.* (q) And this is thought to be the cup wherewith *Christ* after Supper commended the mystery of his blood to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed be he, and blessed be his name, &c.* annexing a longer prayer. In which he gave thanks: First, for their present food. 2. For their deliverance from the *Ægyptian* servitude. 3. For the Covenant of Circumcision. 4. For the Law given by the ministry of *Moses.* Then he prayed that *God* would have mercy, 1. On his People *Israel,* 2. On his own City *Jerusalem,* 3. On *Sion* the Tabernacle of his glory, 4. On the *Kingdom* of the House of *David* his annointed, 5. That he would send *Elias* the Prophet; Lastly, That he would make them worthy of the dayes of the *Messiah,* and of the life of the world to come.

o *Non tam cenam cenant quam disciplinam, Tertul. Apolog. c.* 39.

p ברכת המזון

q *Vid. p. Pag. in prec. Hebr.*

This prayer being ended, then all the Guests which sate at the Table, with a soft and low voice, said unto themselves in this manner; *Fear ye the Lord all ye his holy ones, because there is no penury to those that fear him: the young Lions do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward he which

began

began the Thanksgiving, *blessed the cup* in the same form of words, as he used at the first sitting-down; saying, *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the vine:* And therewith he drank a little of the wine, and so the cup passed round the Table. Thus they began and ended their Feasts, with the *blessing of a cup:* this cup they termed, כוס חלל *Cos hillil, Poculum laudationis, A cup of thanksgiving:* and *both these cups* are mentioned by Saint *Luke*; and, which is worth our observation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (*r*) Hymns and Psalms, which also was practised by our blessed *Saviour*, *Mark* 14. 26. So that howsoever He used not any superstitions, either then practised, or since added by after-*Jews*, (as the drinking of (*s*) four cups of wine, (*t*) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practise suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read * *P. Fagius* his Comment on *Deuteron.* 8. 10. from whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords body and blood, a *Jewish Ceremony*, I answer No; For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the Church of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus neither was breaking the bread *sacramental* to the *Jew*; but then it became a *Sacrament*, when *Christ* said of it,

This

r Scalig. de emend. Temp. l. 6. p. 273.

s Moses Kotsensis fol 111. col. 1.

t Sebastian. Munster. Mat. 26.

* It. prec. Hebr. per Fagium edita.

This is my body. This Cup is the *New Testament* in my blood, &c. *Luke* 22. 29. The *Jews* could not say, The Cup of blessing which we bless, is it not the communion of the blood of Christ? 1 *Corinth.* 10. 16.

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Saviour*, it is (x) apparent that the gesture of the *Jews* was such as the *Romans* used. The Table being placed in the middest, round about the Table were certain Beds, sometimes two, sometimes three, sometimes more, according to the number of the Guests; upon these they laid down in manner as followeth: each Bed contained three persons, sometimes four, seldom or never more. If one lay upon the Bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the Bed: but if many lay on the Bed, then the uppermost did lye at the Beds head, laying his feet behind the seconds back: In like manner the third or fourth did lie, each resting his head in the others bosome. Thus *John* leaned on *Jesus bosome*, *John* 13. 23. This first is an argument of *special love* towards him, whom the *Master of the house* shall take into his own *bosome*: *John he was the beloved Disciple*. Secondly, an argument of *parity* amongst others, resting in one anothers *bosome*. *Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, Matt.* 8. 11. And where shall they sit? In *Abrahams bosome*, *Luke* 16. 22. that is, they shall all sit at the same Table, be partakers of the same glory. Thus *Christ*, he was in the *bosome of his Father*, *John.* 1. 18. that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his Father*. Their Tables were perfectly circular or round, whence their manner of sitting was termed (y) *Mesibah*, *a sitting round*; and their phrase of inviting their Guests

x *Voces quibus usi sunt Evangelistæ sonant accubitum non sessionem, & vivitur, Luk.* 22. ἀνακεῖσθαι. *Matt.* 26. Κατακεῖσθαι, *Luk.* 14. ἀνακλίνεσθαι, *Mat.* 14.

מסבה *Discubitus, cujus radix est* סבב, *circumivit, Ambivit.*

guests to sit down, was *Sit round*: We will not sit round until he come hither, 1 *Sam.* 16. 11. Again, Thy children shall be like Olive-plants *round* about thy table, *Psal.* 128. 3. This custom of lying along upon a *Bed*, when they took their meat, was also in use in *Ezekiel's* time, Thou satest upon a stately *Bed*, and a Table prepared before it, *Ezek.* 23.41.(y) And whether this were the custom of the ancient *Hebrews*, I leave to be discussed by others. But unto this also doth *Amos* allude; They lay themselves down upon clothes laid to pledg by every Altar, *Amos* 2. 8. that is, the (z) garments taken to pledg they use instead of *Beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shoes when they went to table, implyeth this custome of lying at the Table, to have been very ancient. The plucking off their shoes seemeth to have been generally received, when they were in *Egypt*; for this cause is it, that they had a strict charge in eating the *Passover*, to have their shoes on their feet for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds, on which they lay. Here, seeing the rule of observing the *Passover* requireth that it should be eaten with their shoes on their feet, which argueth rather *standing* than *lying upon a Bed*; it may be demanded whether *Christ* transgressed not against the first institution thereof, in the manner of his sitting at the Table? *Tremelius* answereth thus, and in my mind fully: (a) We must know, saith he, that *Exod.* 12. it was commanded after what manner, they, ready to depart out of *Egypt*, should eat the *Passover* at that time, for the necessity of that time so required, namely, an hasty eating thereof: But afterward in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed

y *Philo Jud. p.* 388.

z *Vetustissimus mos erat super lanatis pellibus discumbere. Qui poterat pelles addere, dives erat.* Ovid.

a *Tremel. in Mat.* 26. 20.

renewed every year, those words are not added. Wherefore the *Hebrew Doctors*, both ancient and modern, do teach with one joynt-consent, that the commandment of *sprinkling the dore-posts with blood*, of *having on their shoes*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in haste*, did not extend it self to the generations following, but only to have concerned that very night wherein they departed out of *Egypt*: (d) Yea, it was an ancient Tradition amongst them, that when they did in after times eat the *Passover*, they would sit down, or lean upon a Bed, as our *Saviour* and his Disciples did, in token of their deliverance obtained.

d Talmud. tract. de Pasthate. Vid. Drusium loco superius citato.

The parties that gave entertainment at their Feasts, were two: 1. (e) The *Master of the house*, 2. The *Master of the Feast*: They differed thus, the *Master of the house* was termed בעל הבית *Baal habeth*, οἰκοδεσπότης, *Pater-Familiâs*: The *Master of the Feast* was termed בעל משתה *Baal mischte*, ἀρχιτρίκλινος, *Triclinii Præfectus*. The *Master of the Feast* was the chief Servant attending the *Master of the house* in time of the Feast. Others add a (f) third sort, whom they would have to be *Præfecti morum*; in Greek they were termed ἐπόπται. Their office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much, whence they were called ὀφθαλμοὶ, *the Eyes of the Feast*. Such kind of Officers were in use in *Ahashueroth* his Court, *Ester* 1. 8. and likewise among the (g) *Athenians*, but whether any such belonged unto the *Jews*, is justly doubted.

e Vide Casaubon. exercit. pag. 378.

f Gaudentius Brixianus. Vid. Casaubon. ibid.

g Athenæus lib. 10.

The ancient *Jews*, they were both hospital, ready to entertain, and also liberal in their entertainment; their hospitality is commended throughout the Scripture, though now it be grown out of use among them,

them, as appeareth by that proverbial speech concerning the entertainment of a Friend: (*h*) *That the first day he is Oreach, a Guest, the second Toreach, a Burden: the third Barach, a Runnagate.* Their liberality appeared by remembring the Poor at their Feasts, by sending them portions. *Send portions unto* them for whom nothing is prepared, *Nehem.* 8. 10. (*i*) This was afterward practised by the Heathens, who in their solemn Feasts did not only entertain their Guests for the present but did also allow them certain junkets to carry away with them. These they termed ἀπόφορα. And likewise unto their Friends who were absent, they sent portions, which they termed μοῖραι. This observation giveth light to that *Canon* in the *Laodicean Council*, which forbiddeth *Christians* in their Love-Feasts, μοιρας πέμπειν, to *send portions*. The reason of which prohibition, I conceive to be threefold: First, That *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might be absent themselves. Thirdly, That those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such *portions*.

Here we may note for conclusion, that as the time of their Supper was toward the evening, and then they gave greatest entertainment; so the time of their Dinner was about the fixth hour of the day, that is, as we count, about noon. Kill meat and make ready, for the men shall eat with me at noon, *Gen.* 43. 16. *Peter* went up upon the house to pray about the *sixth hour*, then waxed he an hungred, and would have eaten, but whiles they made something ready he fell into trance, *Acts* 10. 9, 10.

Moreover

אורחו *Hospes.* עורח *Onus.* ברית *Profugus, Buxtorf. Synag. cap.* 32. *p.* 493.

(*h*) *Moris erat veteribus in convivüis mittere absentibus amicis. Theophrastus cap.* περὶ μικροφιλίας. *Idem testatur Plu. in Agesilao.* Δίκαιον μοῖρας πέμπειν καὶ τοῖς ἀπόντας καὶ τοῖς παροῦσιν. *Eandem morem Judæis in usu fuisse, testantur sacræ literæ, Neh.* 8. 10. ἀποστείλατε μοίρας.

Moreover, we may here note the difference between those *three cups* mentioned in Scripture, ποτήριον εὐλογίας, 1 *Cor.* 10. 19. *The cup of Blessing*; and this is applied to those several cups used in their solemn Feasts, because of those blessings or thanksgivings annexed. Secondly, ποτήριον εἰς παράκλησιν, *Jer.* 16. 7. *The cup of Consolation*; this was so called, because it was sent by special Friends in time of mourning, as intending by this drinking to put away sorrow and grief from the Mourner. Thirdly, ποτήριον σωτηρίου, *Psal.* 116. 13. *The cup of Salvation*, this was used commonly after their *Peace-offerings*, which were vowed in way of thankfulness for benefits obtained. Whence the *Seventy Elders* commonly translated a *Peace-offering* σωτήριον, *a Sacrifice of salvation*, or *Salvation* it self.

Chap. III.

Of their Sabbath.

The word שבת *Schabbath*, from whence our *English* word *Sabbath* is derived, signifieth *Rest*, and is applied to all *solemn Festivals*. They polluted my *Sabbaths*, *Ezek.* 20. 21. that is, my *Feasts*. Sometimes it is applied to the *whole week*. *Jejuno bis in Sabbato*, *I fast twice in the week*. Sometimes, and that most frequently, it is used for that Seventh day which *God* had set apart for his own service. This last was holy, either by a simple holiness which belonged unto it, as it was the Seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called *Sabbatum magnum*, *a great Sabbath*, *John* 19. 36. For on that *Sabbath day* of which

Saint *John* ſpeaketh, the *Feaſt of the Paſſover* happened that year.

The week-days are termed by the *Hebrews*, חולים *Cholim, prophane days*, by the *Greeks* ἐργάσιμοι, *working days*: but when they ſpeak of them altogether, τὸ μεταξὺ σαββάτου καὶ σαββάτου, *the ſpace of time between the two Sabbaths.* (a) This was the time upon which the *Gentiles* deſired to hear *Paul*, *Acts* 13. 42. In reſpect of the different degrees of holineſs on days, the *Sabbath day* is not unfitly compared to a *Queen*, or rather to thoſe whom they termed *Primary wives*; other *Feaſt days* to *Concubines*, or *Half-wives*; *Working-days* to *Handmaids*.

a Scalig. de emend. Temp. l. 6. p. 261. Item Beza in hunc locum.

The *Sabbath* began at (b) ſix a clock the night before: This the *Grecians* called παρασκευὴ, παρασκευάζειν, the *Hebrews* (r) *Biath Heſchabbath*, the *entrance of the Sabbath.*

b Scalig. de emend. Tem. l. 6. p. 269.

r חשבת באה

The preparation to the Sabbath began at (c) three of the clock in the afternoon. The *Hebrews* called this ערב השבת, *Gnereb haſchabbath*, the *Sabbath-Eve.* by the ancient *Fathers* it was called (d) *Cœna pura*; the phraſe is borrowed from *Pagans*, whoſe Religion taught them, in their Sacrifices to certain of their *Gods* and *Goddeſſes*, to prepare themſelves by a ſtrict kind of holineſs; at which time of their preparation they did partake of a certain Supper, which, as it conſiſted of choiſe meats, ſuch as thoſe *Heathens* deemed more holy than others, ſo it was eaten with the obſervation of holy Rites and Ceremonies; hence they themſelves were ſaid at this time of their preparation, to be *in caſto*, and their preparatory Supper termed *Cœna pura.* Thus we ſee the reaſon why the *Fathers* called the *Sabbath-Eve*, *Cœnam puram.* By the *Evangeliſts* it was called παρασκευὴ. *A preparation*, *Mark* 15. 42. For diſtinction ſake, we may call that foretime of the day, παρασκευὴ, *A fore-preparation.* For the whole

c Joſep. Antiq. lib 16. 10.

d In ritibus Paganorum cœna pura appellabatur, cœnæ illi apponi ſolita, qui in caſto erant quod Græci dicunt ἐγκρατὲς, vel σωφρονιστὸν, Iſaac Caſaubon. Exercit. 16. p. 662.

whole day was a kind of Preparation, as will appear by the particulars then forbidden. First, on this day they might go no more than three *Parſahs*; now a *Parſah* contained ſo much ground, as an ordinary man might go ten of them in a day. Secondly, Judges might not then ſit in judgment upon life and death, as is ſhewn in the Chapter of Tranſlation of Feaſts. (*e*) Thirdly, all ſorts of Artificers were forbidden to work, only three excepted, *Shoomakers*, *Taylors*, and *Scribes*: The two former for repairing of apparel, the other for fitting themſelves by ſtudy to expound the Law the next day, and theſe were permitted but half the preparation-time to work.

e *Caſaubon. Exercit. 16 p. 477. ex Michlol Rimchi.*

The beſt and wealthieſt of them, (*g*) even thoſe that had many ſervants, did with their own hands further the *preparation*; ſo that ſometimes the Maſters themſelves would chop herbs, ſweep the houſe, cleave wood, kindle the fire, and ſuch like.

g *Buxtorf Synagog. Jud. c. 10. ex Talmud.*

In old (*h*) time they proclaimed the *Preparation* with noiſe of trumpets, or horns; but now the modern *Jews* proclaim it by the Sexton, or ſome under-Officer of the Church, whom they call שליח צבור *Scheliach tſibbur*, *The Meſſenger of the Congregation.*

h *Buxtorf. Synagog. Judai. c. ibid.*

Concerning the ſanctification of the *Sabbath*-day it ſelf; In corrupter times, ſome things the *Jews* added over and above that which God commanded. In other things they took liberty where *God* granted none. In the firſt, they were *ſuperſtitious*; in the ſecond, *ſacrilegious.*

They took liberty. There were two thouſand cubits between the *Ark* and the *Camp*, when they marched, *Joſh.* 3. 4. And in probability, the ſame proportion was obſerved when they reſted: this diſtance of ground ſome interpret to be one mile, ſome two:

ſome meaſuring it according to a leſſer, others according to a longer cubit, which they term a *Geometrical cubit*: but all agree in this, that theſe two thouſand cubits were a *Sabbath* days journey, though none, as I know, have obſerved the reaſon why it was ſo called, which I take to be this. On the *Sabbath*-day they were all to repair to the place of Gods publick worſhip, which was two thouſand cubits diſtant from thoſe who camped neareſt: Hence follow four Propoſitions. 1. That two thouſand cubits any where, by proportion might be called a *Sabbath-days journey*. 2. That to thoſe who dwelt in the Camps more remote from the *Ark*, a *Sabbaths days journey* was more than two thouſand cubits. 3. That it is now lawful on the *Sabbath* day to joyn with the Congregation in the place of Gods publick worſhip, though remote. 4. That it was unlawful for the *Jews*, hereupon to take liberty to walk idly whither they would, if it were not more than two thouſand cubits, pretending it to be but a *Sabbath days journey*.

They added unto that which God commanded. 1. God ſaid, Remember to keep holy a ſeventh day: In which words *God* ſanctified one day to be *Sabbathum*, (*a*) they added *Sabbatulum*, ſo they termed that addament of time which they annexed to the *Sabbath*. This addition of time was *twofold*: ſome began the *Sabbath* ſooner than others; this was done by the *Jews* dwelling at *Tyberias*, becauſe they dwelling in a Valley, the Sun appeared not to them ſo ſoon as it did to others. Some again continued the *Sabbath* longer than others; this was done by thoſe dwelling at *Sepphoris*, a City placed upon the top of a Mountain, ſo that the Sun ſhined longer to them, than it

(*a*) *Hoſpinian. de Orig feſt. cap. 3.*

did to others; thus both of these did *Addere de profano ad sacrum*, Add somewhat of the working-day, immediately going before, or immediately following after: none diminished of the *Sabbath*. (*k*) Hence *R. Jose wished that his portion might be with those that began the Sabbath with those of Tiberias, and ended it with those of Tsepphore.*

k Buxtorf. Comment. Massoret c. 4. ex Musaf.

2. God said, To morrow is the Rest of the holy *Sabbath* unto the *Lord*; Bake that ye will bake, and seeth that ye will seeth, *Exod.* 16. 23. (*l*) This command was proper to the time of *Manna*, the reason is there alledged, why they should prepare that day for the morrow, because upon the *Sabbath day* they should not find it in the field. The *Jews* extend this command to all ages, and therefore they dressed no meat this day: this, haply, was the reason, that the *Heathen*-people thought they (*m*) fasted on the *Sabbath*; though I deny not but this error might be occasioned in part from that phrase, *Jejuno bis in Sabbato.*

l Jun. & Tremel. in Exod. 16.

m Suston. August. c. 76. de jejun. sabbat. Vid Martial. lib. 4 Epig. 4.

3. God said, Ye shall kindle no fire throughout your habitations on the *Sabbath day*, *Exod.* 35. 3. This commandment was onely concerning fire for the furtherance of the work of the *Tabernacle*, (*n*) for therefore is the *Sabbath* mentioned in that *Chapter*, to shew that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gathered, that it was unlawful to kindle any fire at all on this day.

n Vatablus in hunc locum. Item Item. & Junius.

4. God said, In it thou shalt do manner of work. This the *Jews* understood without any manner of exception. (*o*) Hence they held it unlawful to *roste an apple, to tuck an herb, to climb a tree, to kill or catch a flea.* Hence they thought it unlawful, to defend themselves being assaulted by their enemies on the *Sabbath day*; by this means twice they became a prey

o Hospinian de Orig. fest. c. de Sabbato.

unto the enemy. (p) First, unto *Antiochus*, whereupon *Mattathias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies. Which Decree again, they understanding strictly, (q) as if it did only give leave to resist, when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, settling of engins, underminings, &c. they became a prey the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know that three sorts of servile works were allowed.

p. *Joseph. lib.* 12. *c.* 8.

q *Joseph. lib.* 14. *c.* 16.

1. *Works of charity: God*, that allowed them to lead their Ox and Ass to water on the *Sabbath*, *Luke* 13. 15. to make their lives more comfortable; much more allowed man liberty to dress convenient food for himself and his family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sick, and the use of the *Physician*, was both then and now lawful.

2. *Works directly tending to Gods worship*; Not onely killing of Sacrifices, and circumcising of Children on that day was allowed, but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day, for the assembling of the people, *Numb.* 20. 2. And the people might warrantably go from their houses to the place of Gods publick worship. By proportion, it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; and to take journeys to joyn with the publick Congregation, or to preach the Word. Of these we may say, though they are in their own natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matthew* 23. 17. Or as the *Jews* say concerning the overthrow of *Jericho*, which according

according to their writings fell on the *Sabbath* day: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

3. *Works of absolute necessity*, as, the defending ones self against his enemy, and others of like nature: concerning which the *Jews* have a saying, (s) *Peril of life drives away the Sabbath*; And the *Christians* with a little change of a more common proverb, say, *Necessitas non habet ferias*; *Necessity hath no holy-dayes.*

r מי חוצץ על חשכח צוח לחלל שבת R. D Kimchi in Job.

s מסכנות נפש דוחה שבת

CHAP. IV.

Of their Passover, and their Feast of unleavened bread.

SOme of the *Fathers* have derived the word (a) *Pascha*, from a *Greek* verb signifying to suffer, because the sufferings and *Passion* of our *Saviour* are celebrated about that time. (b) This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word signifying to *pass by, to leap, or pass over.* The *Etymology* is *Gods* own. It is the sacrifice of the *Lords Passover*, which *passed over*, &c. *Exod.* 12.27.

a Tertullian. adv. Judaic. cap. 10. It. Ambros. li. de Mysie. Basil. cap. 1.

b August. in titul. Psal. 68.

The word *Passover* in Scripture hath three acceptions. First, it is taken for that yearly Solemnity, which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Passover of the Lamb*, because on that day toward the evening the *Israelites* were commanded according to their Families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly festivity which was celebrated on the fifteenth of *Nisan*; it may be called the *Passover of sheep and bullocks, Deut.* 16. 2. Otherwise we may call it the *Feast of the Passover*; as the fourteenth of *Nisan* was called simply the *Passover.*

c E Theologis non pauci, omnia quæ ad decimumquartam noctem pertinent decimoquintæ attribuunt; quem errorem hausêrunt ex turbida Rabbinorum lacunis, qui hodie eundem errorem errant, teste Scaligero de emend. Temp. l. 6. p. 270.

In the *fourteenth* day of the firſt moneth, is the *Paſſover* of the *Lord*, and in the *fifteenth* day of this moneth, is the *Feaſt*, *Numb.* 28. 16, 17. Toward this *Feaſt* we are to underſtand that *Joſiah* gave unto the people a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole Solemnity, beginning the *fourteenth* of *Niſan*, and ending the one and twentieth of the ſame moneth. Now the *Feaſt of unleavened bread drew nigh, which is called the Paſſover*, *Luk.* 22. 1. So that in this acception, is contained the *Feaſt of unleavened bread* alſo, notwithſtanding, in proper ſpeaking, the *Feaſt of unleavened bread*, was a diſtinct *Feaſt* from the *Paſſover*.

Firſt, the *Paſſover* was to be kept on the *fourteenth day of the firſt moneth, at Even*: This was their ſecond Sacrament, in which although they were enjoyned to eat unleavened bread with the Lamb; yet the *Feaſt of unleavened bread* began not till the morrow following, being the *fifteenth day of the ſame moneth*, and laſted ſeven dayes, of which onely the firſt and laſt were holy Convocations, wherein they might do no ſervile work, *Levit.* 23. 5, 6, 7, 8.

Secondly, the *Paſſover*, in the age following its firſt inſtitution, might not be killed and eaten in any other place, ſave onely where the *Lord* did chuſe to place his name, which afterward was at *Jeruſalem*: but the *Feaſt of unleavened bread*, the *Hebrews* thought themſelves bound to keep in every place whereſoever they dwelt, if they could not be at *Jeruſalem*: and (*d*) *eating of it*, they ſay, *depended not upon the eating of the Paſſover, but it was a Commandment by it ſelf.*

ג לא תלה אכילת ור בקרבן הפסח אלא בו מצוה עצמה

Maimon de ſermento & Azymo c. 6. ſect. 1.

The *Rites* and *Ceremonies* obſerved by the *Jews* in the eating of this Sacrament, their *Paſchal Lamb*, agreed with thoſe general Ceremonies uſed in their ſolemn

lemn Feasts. They *blessed the cup*, and *blessed the bread*, and *divided* it amongst the Guests, and *washed the feet* of those that sate at the Table, as is shewn in the Chapter *of Feasts*. The particulars in which it differed from other *Feasts*, are delivered in those interrogatories, or questions proposed in way of *Catechisin*, by some Child at the time of eating the *Passover*, or rather in the answer made unto the Child by him that blessed the Table. The question was this, What meaneth this service? The form of the answer was, (*e*) How different is this night from all other nights? for, all other nights we wash but once, in this twice; (thus *Christ* when Supper was ended, washed his Disciples feet); in all other nights we eat either leavened or unleavened bread, in this only unleavened; in other nights we eat any sort of herbs, in this night bitter herbs: in all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Passover*, was in respect that the *Lord passed over* the houses of their fathers in *Egypt*. Secondly, he held up the bitter herbs in his hand and said, These bitter herbs which we eat, are in respect that the *Egyptians* made the lives of our *Fathers bitter* in *Egypt*. Thirdly, he held up the unleavened bread in his hand, and said, This unleavened bread which we eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say is commanded, *Exod.* 12.26. They called it הגדה *Haggada*, i.e. *Annunciatio*, the *declaration*, or *shewing forth* of the *Passover*. Hence the *Apostle* borroweth his phrase; As often as ye shall eat this bread, and drink this cup, ye shall *declare* or *shew forth*, the *Lords* death, 1 *Cor.* 11. 26.

(*e*) Scalig. de emend. Temp. lib. 5. p. 270.

Concerning

Concerning this Lamb they are charged thus: Upon the tenth of *Abib* every one shall take a Lamb for an house; a male of the first year, without blemish: and this, he kept untill the fourteenth day of the same moneth, *Exod.* 12. 3. *&c. The Lamb*] it was either of *sheep*, or *Goats*. *For an house*] the whole body of the *Israelites* was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houses*; if the *House* were too few for the eating of the *Lamb*, then the next neighbour joyned with them in the eating thereof. The whole company was termed ἑστίασις, in the same sense Saint *Mark* useth συμπόσια, and συμποσίαι, *Mark* the sixth. All these words signifie a *Society*, or *Company of guests*, *so many as can sit at the same Table*: The latter word properly signifieth a *Bed in a Garden*, and thus in the *Gospel*, the whole multitude sitting on the grass, seem to be compared unto a *Garden*, and their several *Societies* or *Companies*, unto so many *Beds in a Garden*. The number of Communicants in this *Paschal Society* (*f*) was never less than ten, nor more than twenty. It followeth in the Text, *A male*]: to note the masculine and peerless virtue of our *Saviour*, whom it did typically shadow forth. (*g*) *Of the first year*] which phrase they interpret thus, That the Lamb after it was eight dayes old and forward, was allowable to be offered for the *Passover*, but not before; becaus it is said, *When a Bullock, or a Sheep, or a Goat, is brought forth, then it shall be seven dayes under the Dam, and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord, Levit.* 22. 27. And the reason of this Law, some of the *Hebrews* have thought to be, (*h*) because in their opinion nothing in the world was absolutely perfect, until a *Sabbath* had past over it: Moreover if it were an hour elder than a year, it was unlawful

(*f*) *Joseph. de bello Jud. lib.* 7. *cap.* 17.

(*g*) *Hebraica* בן שנה *Filium anni. Sunt qui distinguunt inter Filium anni & Filium anni sui. Filium anni interpretantur, qui annum unum agit, nec minor, nec major. Filium vero anni sui, qui est in anno primo, licet tum nondum absolverit. Sed Aben Esra negat absque Cabala posse sciri quis sit filius anni sui: nam fieri potest, inquit, ut sit Vau additicium sive paragogicum, quale in* והודו *& similibus.*

(*h*) *Vid. Munster. ad Levit.* 23.

unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the *Israelites* of their own personal integrity, as to signifie the absolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the same moneth*. The *Rabbins* (*i*) affirm four causes of this: *First*, because otherwise through the multitude of businesses, at the time of their departure, they might forget the *Paschal Lamb*: *Secondly*, that in this four dayes space they might have the more certain knowledge of the Lambs perfection. *Thirdly*, that by beholding the Lamb so long before their eyes, they might have the better occasion in that space, both to recount with themselves *Gods* mercy in their deliverance from *Egypt*, and also to instruct and *Catechise* their children in that point: for which respect it was a received Tradition amongst the Jews, that during the space of these four dayes, the Lamb was tyed to their Bed-posts. *Lastly*, that in this time of preparation, they might throughly fit and address themselves for the oblation.

i *Haspinian. de Orig. fest. c. 4.*

The time when the *Paschal Lamb* was to be slain, was at the *Evening*, *Exod.* 12. 6. or, as the original reads, *between the two Evenings*. Here *Divines* move the question: What part of the day should be understood by this phrase. Some distinguish the *two Evenings* thus; That there was (*k*) *Vespera Solis*, the *Evening of the Sun*, namely, when the body of the Sun setteth; And *Vespera Luminis*, the *Evening of the Light*, when the beams and shining of the Sun is also gone from off the earth: The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time they say, the *Paschal Lamb* was slain. (*l*) Others admit a greater latitude, and distinguish thus; There is, say they,

k *Aben Ezra Exod.* 12.

l *R. David in rad. Hacaiam colligi pagg. 68 Pirke Aboth cap. 5.*

Vespera

Vesperâ declinationis, the *Evening of the Sun declining*; and *Vesperâ occasûs*, the *Evening of the Sun-setting*; and their meaning is, that the *Passover* was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. *First*, because by this speech we must understand a latitude of time, wherein might be offered not onely the *Passover*, but the *daily Evening sacrifice* also, for even that likewise was commanded, *Inter duas Vesperas*, *Between the two Evenings*, *Numb.* 28. 4. Now this might be offered in the former part of the afternoon. (*m*) The manner of their sacrificing in regard of this time we find thus registred, if we count the hours according to our usual computation; the *daily sacrifice of the Evening Lamb*, was usually slain between two and three; it was *offered* between three and four: upon the *Passover-Eve* it was slain between one and two, it was *offered* about half an hour before three: But if their *Passover-Eve* hapned to be the same with their *Sabbath-Eve*, then the *daily Evening Sacrifice* was *slain* between twelve and one, it was *offered* half an hour before two; and afterward the *Passover*. Secondly, this agreeth with the oblation of the true *Paschal Lamb*; for as the time of his crucifying began in the third hour of the day; with the *daily morning sacrifice*, *Mark* 15. 25. So it ended at the ninth hour, *Mark* 15. 34. which was the time of their ordinary Evening Sacrifice; but upon their *Passover-Eve*, it was the time when their *Paschal Lamb was slain*.

(*m*) Talmud. tract. de paschate cap. 5. initio.

Furthermore, the *Lamb was to be eaten with bitter herbs*. The reason of this command is, that thereby they might be moved to thankfulness towards *God*, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Exod.* 1. 14.

These

Theſe *bitter herbs* they did dip in a certain ſauce thick like muſtard, called (e) *Charoſeth*; (n) which thick ſauce (ſay they) was a memorial of the *clay* wherein they wrought in *Egypt*. (o) This is thought of ſome to be that wherein Chriſt dipped the ſop, which he gave to *Judas*. Of this ſauce the *Hebrews* write thus, (p) They uſed to dip the unleavened bread in the ſauce *Charoſeth*, and to eat; then they dipped the bitter herbs in the *Charoſeth*, and did eat them. (q) It was made of the palm tree branches, or of dry figs, or of raiſins; which they ſtamped and put vinegar thereto, and ſeaſoned it, and made it like *clay*, and brought it unto the table in the night of the *Paſſover*.

e חרסת

n *Moſes Koſe. fol.* 1. 8.

o *Scalig. de emend. temp. l.* 6. *p.* 272.

p *Maimon. de ferment. c.* 8. *Sect.* 7.

q *Maimon. in* חמץ ומצה *c.* 7. *Sect.* 11.

The other ſeven days following the fourteenth of *Niſan*, were, in ſtrictneſs of ſpeech, a diſtinct Feaſt, as is above ſhewed, namely, the *Feaſt of unleavened bread*; becauſe in that ſpace of time, (r) no leavened bread ought to be found in their houſes. (ſ) Their degrees of *preparation to this feaſt* are four. 1. *Expurgatio fermenti*, the *cleanſing* of all their houſhold-ſtuff and veſſels unto which leaven might haply cleave; and this was done two or three days before the *Paſſover*. 2. *Inquiſitio fermenti*, the *ſearching after leaven* throughout the rooms of their houſes, even to the mouſe-holes; this they did with a waxen candle; and, as *Buxtorfius* noteth, upon the night before the *Paſſover*: And (a) *Scaliger* delivereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *ineunte quartadecima uſq; ad quartam horam poſt ortum Solis*, (i.e.) *at the beginning of the fourteenth day until the fourth hour after the riſing of the Sun*. Now the beginning of the fourteenth day was the night going before, for the *Jews* in the computation of their Holy-days, counted their day from even to even. 3. There

r *Hujus moris veſtigia quædam ſuperſunt in Rom. Flamine Diali. A. Gel. noct. Attic. l.* 10. *cap.* 15.

ſ *Buxtorf. Synag. Judaic. cap.* 12. *pag.* 317.

a *Scalig. de emend. Temp. in prolegom.*

was

was *Exterminatio*, or *Conflagratio fermenti*, *a burning of the leaven*, and this was done from the fourth to the ſixth hour, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely *Execratio fermenti*, the *curſing of the leaven*, in this form: (t) *Let all that leaven, or whatſoever leavened thing is in my power, whether it were ſeen of me, or not ſeen, whether cleanſed by me, or not cleanſed, let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

t Buxtorf. Synag. c. 2. p. 325.

In caſe any did eat leavened bread thoſe ſeven days, the penalty was, that ſuch a ſoul ſhould be *cut off from Iſrael*, *Exod.* 12. 15. Which penalty hath amongſt Expoſitors a (u) threefold interpretation. Some underſtand thereby ſuch a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off ſuch from the living, by an untimely death*: others, that he ſhould *dy without Children*, leaving no poſterity behind him. To this purpoſe their proverb is, (x) *A man childleſs, is life-leſs.*

u Vid. P. Fag. in Exod. 12.

x Vid. P. Fag. ib.

Of theſe three, the firſt is moſt probable in this place, though the ſame text may admit the ſecond interpretation in other places of Scripture, as is declared in the Chapter of Circumciſion. Notwithſtanding here let the judicious Reader determine, whether theſe words do not imply beſides the ſecret actions of *God* touching the ſoul of ſuch a delinquent, a direction unto the Church how to deal with parties thus offending, by cenſuring them with Excommunication. Which kind of cenſure elſe where the Scripture calleth *A caſting out of the Synagogue*, *Joh.* 16. 2. a ſpeech much like this, *A cutting off from Iſrael.*

Three things may be here demanded. Firſt, Who killed the *Paſchal Lamb*? Secondly, Where it was killed?

killed? Thirdly, Where it was eaten? Firſt, It was killed by the *Prieſts*, 2 *Chron.* 35. 6. Secondly, It was killed after the firſt time in the *Court of the Temple*, the place which *God* had choſen, *Deut.* 16. 6. (*y*) Thirdly The owner of the Lamb took it of the *Prieſt*, and did eat it in his own houſe at *Jeruſalem*. *Chriſt with his Diſciples kept the Paſſover in an upper Chamber at Jeruſalem.*

(*y*) *Maimon. in Korban Peſach. c.* 1 *ſect.* 4.

It may further be demanded, Whether the *Paſſover* conſiſted of two ſuppers, one immediately ſucceeding the other? Some affirm it, and their reaſons are theſe: firſt, ſay they, the *Paſſover* was eaten *ſtanding*, but *Chriſt* uſed another geſture. This argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the *Paſſover*, as at the conſecration of the *Sacrament*; and the *Jews* generally, (after the firſt inſtitution) in all their *Paſſovers*, uſed rather this poſture of their body, than the other of ſtanding; in token of reſt and ſecurity, as appeareth in the *Chapter of Feaſts*. Secondly, they ſay, *The Paſchal Lamb* was wont to be roſted, but in the laſt *Paſſover* which our Saviour celebrated, there was *Jus cui intingebatur panis*, *Broth into which he dipped his bread*. This reaſon is as weak as the former, becauſe, though there was a command to eat the *Paſchal Lamb roſted*, yet there was no prohibition to joyn their ordinary ſupper with the eating thereof; and that might admit Broth: but, as it is ſhewn above, the matter into which the Sop was dipped, was thought to be the ſauce *Charoſeth*. Thirdly, they urge, *John* 13. 2. That the firſt Supper was done when *Chriſt* aroſe and waſhed his Diſciples feet, and after that he gave *Judas* the Sop, which muſt argue a ſecond ſitting down. This foretelling his *Diſciples*, that one of them

ſhould

ſhould betray him, is likewiſe by *Saint Luke* recited after the conſecration of the *Sacrament*. This is the ſtrongeſt argument, and yet not of ſufficient validity, becauſe by a kind of *Prolepſis* or Anticipation of time, it is not unuſual in the Scripture to relate that firſt, which, according to the truth of the Hiſtory, ſhould be laſt. Thus *John* 11. mention is made of *Mary* which annoynted the *Lord*; yet her annoynting of him followeth in the next *Chapter*. And this ſame Hiſtory of betraying *Chriſt*, Saint *Mathew* and Saint *Mark* recited before the conſecration of the Sacrament. Whence the *Jews* have a proverb, (z) *Non eſſe prius aut poſterius in Scriptura*, That *firſt* and *laſt* muſt not be ſtrictly urged in Scripture. Together with theſe anſwers, conſider how improbable it is, that ten perſons (for ſomtimes they were ſo few) ſhould eat a ſecond Supper, after they had eaten a *Lamb of the firſt year*, which might be an year old. It is evident alſo, by that of *Barabbas*, that it was a received Cuſtome, On the *Paſſover* to let looſe and inlarge one priſoner or other. Concerning the reaſon hereof, the conjecture is threefold. Some think, this cuſtome to have been uſed in memory of *Jonathan* the ſon of *Saul*, when the people reſcued him from the hands of his Father: Others ſay that the reaſon hereof was, that the feaſt might be celebrated with the greater joy and gladneſs: Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

(z) מקרם ומאוחר אין לתורה
Salom. Jarchi. in Gen. 6. 3.

Again, here is to be obſerved, that the *Jews* ſpeaking of their *Paſſover*, did ſometimes ſpeak according to their *civil computation*, wherein they meaſured their dayes from *Sun-riſing* to *Sun-riſing*; ſometimes according to their *ſacred computation*, which was from *Sun-ſet* to *Sun-ſet*. This ſerveth for the reconciliation

of

of that, *Numb.* 12. 28. which ſeemeth to make the fourteenth day of the firſt moneth, the firſt day of unleavened bread? And *Joſephus* telleth us, that they numbred *eight days* for that feaſt. In like manner the Diſciples are ſaid to come unto *Chriſt* the *firſt day of unleavened bread*, ſaying unto him, Where wilt thou that we prepare for thee to eat the *Paſſover*? *Matt.* 26. 17. as if the *firſt day of unleavened bread* were before the *Paſſover*. All theſe are true according to the computation of their *civil days*, though according to the computation of their *Holy days*, the *Feaſt of unleavened bread* began the fifteenth day, & continued ſeven days only & the *Paſſover* was before the *Feaſt of unleavened bread*.

a *Joſep. antiq. l. 2. c. 3. p. 65.*

In the laſt place we muſt know, that there was permitted a *ſecond Paſſover* to thoſe who could not be partakers of the *firſt*, by reaſon either of their uncleanneſs by a dead body, or of their far diſtance from the place where it was to be offered. This was to be obſerved in the ſecond moneth, the fourteenth day thereof, according to all the ordinances of the firſt *Paſſover*, *Numb.* 9. Touching that permiſſion of a *ſecond Paſſover*, to thoſe that were in a journey *far-off*: the *Hebrew* of this word *far-off* hath extraordinary pricks over it, for ſpecial conſiderarion. Hereby the Lord might intimate that we Gentiles which were unclean, even dead in treſpaſſes and ſins, and *far off*, *Eph.* 2. 25. ſhould be made *nigh* by the blood of *Chriſt* and ſo partakers of him the *ſecond Paſſover*. Of this legal ordinance the *Hebrews* ſay, (*b*) What is this journey *far off*? Fifteen miles without the walls of *Jeruſalem*. Who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt moneth, fifteen miles or more when the Sun riſeth, loe, this is a journey *far off*: if leſs than this, it is not a journey *far off*; for he

b *Maimon. in Korbon. Peſach. c. 5. ſect. 8, 9.*

he may come to *Jeruſalem* by after-mid-day, though he go on foot, eaſily. The Agreement between the *Paſchal Lamb* and *Chriſt*, ſtandeth thus:

Chriſt is our Paſſover, 1 *Cor.* 5.

The Paſchal Lamb was,	Chriſt was,
1 One of the flock.	1 Perfect man, *Joh.* 1.
2 Without blemiſh.	2 Without ſin.
3 To be ſacrificed and roſted.	3 Suffered and died.
4 His bones were not broken.	4 They brake not his legs *Joh.* 19. 33.
5 About the evening.	5 In the end of the world, *Heb.* 9. 26.
6 Their dore-poſts were to be ſprinkled with the blood.	6 The blood of Chriſt purgeth our conſciences.
7 That the puniſhing Angel might paſs over them.	7 That ſin and death might not prevail againſt us.
8 It was eaten in their ſeveral families.	8 He is applied by faith.
9 The whole Lamb.	9 According to all the Articles of the Creed.
10 Without leaven.	10 Without Hypocriſie, 1 *Cor.* 5.
11 With bitter herbs.	11 With patience under the Croſs.
12 in haſte, and in the manner of Travellers.	12 With an earneſt and longing expectation of life eternal.
13 Only by the circumciſed.	13 Only by the faithful, 1 *Cor.* 11.

Chap. V.

Of their Pentecost.

THis feast was called πεντηκοστη, The *Pentecost*; which word signifieth the *fiftieth-day*; because it was observed upon the *fiftieth day*, *after the second of the Passover*, which was the 16. of *Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was τὸ πάσχα, the *Passover*, the fifteenth ἡ ἑορτὴ τῶν ἀζύμων the *Feast of the Passover*, or πρώτη τῶν ἀζύμων, the *first of the Passover*, the sixteenth was δευτέρα τῶν ἀζύμων, the *second of the Passover*, or the *morrow after the Passover*, *Levit.* 23.11. which is all one, as if it had been said, The *morrow after the Feast of the Passover*; for in those Feasts which consisted of many days, the *first* and the *last* were termed *Sabbaths*. Now these fifty days were in truth the appointed time of their Harvest, their Harvest being bounded, as it were, with two remarkable days; the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τῶν ἀζύμων, the *second of the Passover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecost*. Upon the δευτέρα, then they offered a (*b*) *sheaf of the first fruits of their harvest*, *Levit.* 23.10. Upon the *Pentecost*, then they offered *two wave loaves*, *Levit.* 23.17. The *sheaf* being an oblation offered in the name of the whole Congregation, whereby all the after-fruits throughout the Land were sanctified, (*c*) it being from thence afterward lawful, and not before, to reap the corn; the *two loaves* being not only an *Eucharistical oblation*, but also a token of the harvest finished and ended. In the second place we are to know, that they did count these fifty days, by numbering the *weeks*

a *Seniores appellabant hanc diem πρώτην τῶν ἀζύμων*, *Lev.* 23.11.

b *Scalig. de emend. temp. l. 6.*

c ὡς μὴ ἔξεστι ἀμᾶσθαι πρὶν ἀπὸ τῆς δευτέρας, *Joseph. Antiq. l. 3. c. 10.*

from the ἄνθος whence it was called a *Feast of weeks*. The manner how they counted the *Weeks* was according to the number of the *Sabbaths* following the πάσχα. Thus the *first Sabbath* following, they called δευτεροπρῶτον σάββατον, the second δευτερόδευτερον, the third δευτερότριτον, &c. So that (d) all the *Weeks* and *Sabbaths* during the time of the *Pentecost*, as the *first*, *second*, *third*, and *fourth*, &c. took their denomination from the δεύτερα which observation giveth light to that of *Saint Luke* 6. 1. where there is mention of a *Sabbath* termed δευτεροπρῶτον, that is, the *second first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the πάσχα. Seeing that these *fifty days* did measure out the time of their harvest, it will not be amiss to observe the difference betwixt their harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* began their harvest about the first of (e) *April*, and it was quite finished in *May*.

d Scalig. l 6. de emend. temp. p. 260.

e Plin. l. 18. c. 12. Illud ipsum confirmat Leo Aser festis verbis, Descript. Afr. c. l. 8. cap. 4.

Chap. VI.

The Feast of Tabernacles.

THe (a) *Greek* word used to express this Festivity, properly signifieth *the making of Tabernacles*; the (b) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven days (from the fifteenth of *Tisri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of boughs, in manner of Arbors or Bowrs, yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy convocations*.

a Iam in Con. cod. c. 73. Item Tolet in lom. 7. σκηνοπηγία. non σκηνοποιία.

b חג הסכות

Con-

Concerning these Booths the *Jews* write thus: (*d*) They ought to be made in the open air, not within dores, or under the shelter of a tree; they ought not to be covered with clothes, nor to be made too close with the thickness of the boughs, but with such holes that the Sun and the Stars might be seen through them, and the rain likewise descend through them. In these they ought to dwell those seven dayes, as in their houses; they ought to furnish them with houshold stuff, to lay under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, until the rain was overpast. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah's* time they made their Booths, some upon the roof of their Houses (for their Houses were made flat above.) *Deut.* 22. 8. Some in their Courts, some in their Streets, *Nehem.* 8. 15.

d *Mainle. tit. vii.* 23.

Plutarch, making mention of this Festivity, saith, that (*e*) these *Booths* were made principally of Ivy-boughs; but the Scripture reckoneth up *four distinct kinds*, *Lev.* 23. 40. which are thought to be, 1. *The Citrine tree.* 2. *The Palm tree.* 3. *The Myrtle tree.* 4. *The Willow of the brook.* (*f*) The *Rabbins* teach, that every man brought every morning his burden of the boughs of these four trees, otherwise he fasted that day. And this burden they termed (*g*) *Hosanna*: in allusion unto this, the people cutting down branches from the trees, and strewing them in the way when our *Saviour* did ride into *Jerusalem*, cried saying, *Hosanna to the Son of David*, *Mat.* 21. 9. *Plutarch* scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain javelins in their

e *Plutar. Sympos.* 4. *probl.* 5.

f *P. Fag. Levit.* 23.

g *Elias Thisbit.*

hands, wrapped about with ivy, called κισσος, and in this respect he termeth this Feast of the *Jews* Διονυσιακα, *A bearing about of the Thyrsi.* That Feast which the *Athenians* term Διονυσια, was not much unlike.

Moreover, on the next day after this feast, they compassed the Altar (*b*) *seven times* with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that Palm-branches were the chief in the bundle, it was called *Dies Palmarum*, *a Palm-Feast.*

b Hospinian. Orig. fest. c. 7. It. Munst. in Calendar. p. 150.

Concerning the reason of this Feast: Some are of opinion, that it was instituted in memory of that protection which the *Lord* vouchsafed the *Israelites* by the Cloud, when they travelled through the wilderness, under the shadow of which they travelled, as under a *safe Booth or Tent. Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion, where the *Hebrew* readeth, *That your Posterity may know, That I have made the Children of Israel to dwell in Booths, Lev.* 23.43. The Chaldee rendreth it, *That your posterity may know, that I have made the Children of Israel to dwell in the shadow of clouds.* (*k*) Others think it was instituted as a solemn thanksgiving unto *God* for their Vintage, which was gathered in at that time of the year: thence is it that they conceive those Psalms of *David*, which are intituled על הגתית *pro torcularibus*, to have been composed for this Feast. Others speak more probably, who assigne the cause to be in memory of their forefathers *dwelling in Tents and Tabernacles*; the text is clear, *Levit.* 23. 43.

i במטללת ענגין

k Theophilact. Joban. 7.

The Sacrifices which were offered these seven dayes, are prescribed, *Numb.* 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but onely with this difference, that

that upon the first day they offered *thirteen* young Bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (*l*) The reason of which diminution, the *Jews* deliver to be thus: the whole number of Bullocks to be offered at this solemnity was *seventy*, according to the languages of the *seventy Nations*, (for whom, as they teach, these Sacrifices were performed) signifying thereby, that there would be a diminution of those Nations, untill all things were brought under the government of the *Messias*, who was the expectation and hope of the *Gentiles*.

l Hospinian & Origen. in loc.

The two and twentieth of the moneth *Tisri*, was in truth a distinct Feast, as appeareth, *Nehem.* 8. 18. but yet because this immediately followed the Feast of *Tabernacles*, it always hath been counted the last day of that Feast. And not only the *boughs*, but the (*m*) dayes of this whole Feast of Tabernacles were termed *Hosannoth*, from the usual acclamations of the people, while they carried *Boughs* up and down. And this eighth day was called *Hosanna Rabba* the *great Hosanna*, or the *great day of the Feast*, *John* 7.37. (*u*) Upon this day they did read the last Section of the Law, and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (*o*) upon this day also, by the institution of the Prophet *Haggæus* and *Zacharie*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloa* to the *Temple*, where it being delivered unto the *Priests*, it was poured upon the Altar together with wine, and all the people sang that of the *Prophet*, *Esa.* 12.3. *With joy shall ye draw water out of the wells of salvation.* Our *Saviour* is thought to

m Talmud. tractat. de festo Tabernaculorum, cap. הלל

Vid. Tremel. Joh. 7. 37.

n Buxtorf. in abbreviatur. p. 253.

o Tremel. Joh. 7. 37. ex Talmud.

have alluded unto this, in that speech which he used on this very day, *John* 7. 38. *He that believeth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that, whereas God commanded the observation of this Feast on the fifteenth of the seventh moneth *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true worship of *God*, appointed the celebration of a Feast in the eighth moneth on the fifteenth day thereof, (*p*) which is thought to be this very Feast of *Tabernacles*.

(*p*) *Hospinian. de Orig hujus fest. p.* 24.

Chap. VII.

Of the Feast of Trumpets, and their New-Moons.

For the understanding of the time when this Feast was to be observed, we must note, The moneth *Tisri* was the *seventh moneth*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh moneth*, *Levit.* 23. 24. But according to their *civil Computation*, it was their *first moneth*; so that this Feast may be termed their *New-years day*.

The first day of every moneth had its solemnities. *First*, when they repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou goe to him to day? It is neither *New-Moon* nor *Sabbath day*, 2 *King.* 4. 23. *Secondly*, it was then unlawful to buy and sell: When will the *New-Moon* be gone that we may sell corn: *Amos* 8. 4. *Thirdly*, they had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this Feast of the *Trumpets* differed from

from other *New-Moons*. First in respect of their sacrifices: In their *ordinary New-Moons*, they offered (besides the daily sacrifice) *two Bullocks*, *one Ram*, *seven Lambs for burnt offerings*; with their meat and drink-offerings and a *Goat for a sin-offering*, *Numb.* 28. 11. 15. But at this *New-Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and, over and besides them, *one Bullock*, *one Ram*, *and seven Lambs for Burnt-offerings*, and a *Goat for a sin-offering*, *Numb.* 29. 1. 6. Secondly, in *other New-Moons* they blowed no *Trumpets*: In *this* they blowed (a) from the *Sun-rising till night*: whence we learn what *New-Moon* it is that *David* speaketh of, *Psalm.* 81. 3. *Blow the Trumpet in the New-Moon*, *in the time appointed at our feast day.*

a Sheindler in voce. שוה

The reason in general of this blowing and great *noise of Trumpets*, I take to have been, To make their *New-years day* the more remarkable, because from it all their Deeds and Contracts bore date, and their *Sabbatical years* and *Jubilees* were counted thence: but why it should be made remarkable by the sound of *Trumpets* or *Cornets*, there are three Conjectures.

First the (b) *Hebrews* think it was done in memory of *Isaac* his deliverance, and that they did therefore found *Rams horns*, because a *Ram* was sacrificed instead of him. *Secondly*, (c) *Basil* is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in remembrance of the Resurrection, which shall be with the *sound of a Trumpet*: *He shall send his Angels with a great sound of a Trumpet*, *Mat.* 24. 31.

b P. Fag. Levit. 23.

c Basil in Psal 80.

There are three things considerable in *new-Moons*. First, ὁ νεομηνία, the *Conjunction of the Moon with the Sun*. Secondly,

d Scalig. de emend. temp. p. 26. li. pag. 105.

Secondly, ἐπίφασις, the *waxing of the Moon*. *Thirdly*, σύνοδος μηνιαία, the *prime of the Moon*. In the first, it was *quite dark*: in the second, it *did open it self to receive the Sun-beams*: in the last, it did appear *corniculata*, *horned*.

Because in all these three degrees of the change there was a kind of mutual participation both of the *old* and *new-Moon*; (e) hence the *Jews* observe two dayes, namely, *the last of every Moneth*, and the *first day of the next following*. Now because the *thirtieth* was the last in their longest Moneths; Hence *Horace* calleth these *last dayes*, *Triceſima Sabbata*: The *first dayes* they termed *Neomenias*, *new-Moons*.

e *Hiſpin de Orig. feſt. c. 4. p. 14. Eadem ratio tenet etiam in illis menſibus qui conſtant 29. diebus.*

For certain reasons the *Jews* used a kind of change or *translation* of dayes: which *translation*, though it were of use in other Moneths also, yet the greatest care was had in translating the beginning of their year, or their first day in their Moneth *Tisri*, and he that shall diligently calculate these changes, shall find that all other *translations* depended on this first.

Translation of dayes was (f) threefold. *First*, *Lunanary*: *Secondly*, *Politick*: *Thirdly*, *Mixt*.

f *Scalig. de emend. Temp. l. 2. pag. 85.*

The reason of *Lunary translation* was, that they might not observe the Feast of the *New-Moon*, until the old were quite over-past. For the understanding of this, note these three rules.

First, the *Hebrews* counted their Holy-dayes from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon were just eighteen hours.

Secondly, alwayes before the *new-Moon* there is a *Conjunction* between *Sun* and the *Moon*; during this *Conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *old-Moon*.

Thirdly,

Thirdly, when the conjunction was over-paſt before noon-tide, namely, in any of thoſe firſt 18. hours, then the *New-Moon* was celebrated the ſame day. (*g*) But if it continued but one minute after twelve of the clock at noon, then the Feaſt was *tranſlated* to the day following, becauſe otherwiſe they ſhould begin their holy day in the time of the old Moon. And this tranſlation they noted with this abbreviation יח, that is, 18. becauſe of thoſe 18. *hours* which occaſioned it.

g Munſter. Calend. Heb. p. 46.

The reaſon of *Politick tranſlation*, was, that two *Sabbaths* or feaſt-dayes might not immediately follow each other, (*h*) becauſe they ſay, it was unlawful thoſe two dayes, to dreſs meat, or bury the dead, and it was likewiſe inconvenient to keep meat dreſſed, or the dead unburied two dayes. Yet here two exceptions muſt be remembred, when the meeting of two Sabbaths could not be avoided.

h Munſter. Calend. p. 139.

Firſt, when the *Paſſover*, or the fifteenth day of *Niſan* fell on *Saturday*, for then the *Pentecoſt* muſt needs fall on *Sunday*.

Secondly, when the *Paſſover* fell on *Sunday*, for then their *Paſſover* immediately followed their *weekly Sabbath*.

The firſt (*i*) Author of this *Politick tranſlation*, was a certain chief man amongſt them, named *Eleazer*, three hundred and fifty years before *Chriſt* his *Nativity*.

i Hoſpinian. de Orig. ſeſt. p. 6.

The ſeveral ſpecies or kinds of *Politick tranſlation* were five. The firſt, אדו *Adu*. The ſecond, בדו *Badu*. The third, גהז *Gahaz*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*. For the underſtanding of theſe abbreviatures, we muſt know that in theſe made words the letters only ſtand for numbers, and are applied to the ſeven dayes of the week thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tueſday*. ד 4. *Wedneſday*. ה 5. *Thurſday*. ו 6. *Friday*.

day. 7. *Saturday*: which was the *Jews Sabbath.*

Their rules touching *Politick Translations* stood thus.

a *Adu.* (*a*) First, that neither their *New-years-day*, which was the first of the moneth *Tisri*; neither their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday* or *Friday*, because then the *weekly Sabbath* must needs concurr with it; either going immediatly before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediatly before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *Feast of the Tabernacles*, because the fifteenth must alwayes necessarily be the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

b *Badu.* The (*b*) second rule was, that the *Passover* should not be observed on *Badu*; that is, on *Munday*, *Wednesday* or *Friday*.

c *Gabaz.* The (*c*) third rule is, that *Pentecost* was not observed on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

d *Zabad.* The (*d*) fourth rule, is; that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

e *Agu.* The (*e*) fifth rule, is, that the *Feast of expiation* was not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*.

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of dates. And the *Translation* occasioned by this mixture of meeting of both these two, is two-fold. First, *Simple*: And secondly, *Double*.

Simple

Simple tranſlation, is, when the *Feaſt* is tranſlated to the next day following. For example ſake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feaſt* muſt be tranſlated for two reaſons: the firſt is *Lunary*, becauſe the point of the change was after *eighteen hours*; the ſecond, *Politick*, becauſe the rule *Adu* forbids *Sunday* to be kept: Notwithſtanding in as much as the very next day, namely *Munday*, was obſerved; I term this tranſlation *Simple*. Of this ſort was that tranſlation which they called *Batu takphat*.

(f) בטו תקפט *Batu takphat*, is a word invented for help of memory; each letter is a numeral, & may be thus reſolved, ב.2. ט.15. תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole moneth was ingrafted) if the point of the change happed upon the ſecond day of the week, that is, *Munday*, not before the fifteenth hour and the 589. moment, the *Feaſt* of the *New-Moon* was *tranſlated unto Tueſday*. How both the *Lunary* and the *Politick* tranſlation work in this change, read *Scaliger de emend. lib.* 2. *p.* 87. (f) *Batu takphat*

Double tranſlation, is, when the *Feaſt* is tranſlated not to the next, but to ſome further day: as if the firſt day of the moneth *Tiſri* ſhould happen upon *Saturday*, here if the Moon hath not over-paſt her conjunction before the afternoon, *Lunary tranſlation* removeth this *Feaſt* till *Sunday*, becauſe of יח, that is, the *eighteen hours*; *Politick tranſlation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this ſort is *Gatrad*.

גטרד *Gatrad*, is a made word; each letter is a numeral, and may be thus reſolved, ג.3. ט.9. ר.200. ד.4. The meaning thereof is thus: In their common year (when a whole moneth is not inſerted) if the point of the change happen upon the *third day* of the week, that is,

is, *Tuesday*, not before the ninth hour, and the 240. moment of an hour, then the *New Moon* shall be translated to *Thursday*.

k Munster Calend. pag 45.

Note in the last place, (k) that 1080. *moments* make an *hour*

The *Feast of Tabernacles* was observed in the moneth of *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the moneth *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason, Why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus: All the *after-translation* depended upon the *first translation* of the *first new Moon in Tisri*: but that could not be so changed as to prevent all concurrence of two *Feasts*; and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenient ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* (l) holds, that he kept a *Passover* by himself with his *Disciples*, on the *thirteenth* day of the moneth, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (m) of *leavened bread* in the *Lords Supper*? But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a transgressor, not a fulfiller of the Law. (n) Others say, that because that year their

l Epiph. l. 2. Tom. 1. cap. 51. pag. 147.

m Usum fermentati panis in cœna Dominica Ecclesia Romana olim non damnavit. Casaubon. exercit. 16 p. 465.

n Munster. in Matth. cap. 26.

Passover

Passover fell on *Friday*; hence the *Feast* was translated unto *Saturday* by the rule *Badu.* Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the *tradition of the Elders.*

(o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and hour, namely, on *Friday*, or the fourteenth day of the moneth, if wee count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried, *There laid they Jesus, because of the Jews preparation*, *Joh.* 19. 24.

o *Forbes. Scalig. de emend. temp. l.* 6. *p.* 666.

For reconciling the *Evangelists* in this point we must note these particulars which are more at large proved in the *Chapter of the Passover*. 1. The *fourteenth* day of the moneth, on which the *Paschal Lamb* was eaten, was called the *first day of unleavened bread*; The *Feast of unleavened bread drew* neer, which is called the *Passover*, *Luke* 22. 1.

The *fourteenth* day was not holy, but the fifteenth was. In the *fourteenth* day of the first moneth is the *Passover* of the Lord, and in the *fifteenth* day of this moneth is the *Feast*, *Numb.* 28. 16, 17. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of, against the *Feast*, *Joh.* 13. 29.

The *Sheep and Bullocks* offered upon this day, are called the *Passover*, *Deut.* 16. 2. And of this we are to understand Saint *John* 18. 28. They themselves went not into the common hall, lest they should be defiled, but that they might eat the *Passover*. So that this eating

ing of the *Paſſover* is not underſtood of the *Paſchal Lamb.* But ſome may queſtion, How they ſhould have been defiled by entring into the common Hall? The anſwer is, that upon (*p*) *Holy-day-eves*, which they term *days of preparation*, they held it unlawful for their *Judges to ſit on life and death.* Hence it is, that they brought *Jeſus* to *Pilate* the *Roman Deputy.* *Secondly*, they with-drew themſelves out of the common hall. *Thirdly*, for this reaſon they ſaid, *It is not lawful for us to put any man to death*, *Joh.* 18.31. (*q*) that is, Upon this, or ſuch like days; for though their high Court of *Sanedrim* were put down at this time, yet all power in caſes of life and death was not taken from them, as is implyed in the words following. It was that the word of *Jeſus* might be fulfilled, which he ſpake, ſignifying what death he ſhould dy, *v.* 32. which text intimateth, that that unlawfulneſs was urged by the ſpecial providence of *God*, that he might be *crucified*, being judged by *Pilate:* for if the *Jews* had judged, they uſed no ſuch kinde of death towards malefactors. Again, *Stephen* was condemned by them to be ſtoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed againſt *Paul* according to their own Law, the chief Captain *Lyſias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in cauſes capital was not taken from them: But of this ſee the *Chapter*, *Of their capital puniſhments.*

(*p*) אין כדין לדוני בפשות לא שב שבת ולא עוב יום טוב. *Moſes bin Maimon. l. ult. Jud. c. Sanedrim ſect.* 11.

(*q*) *Auguſt. tract* 114. *in Joan. Ita hunc locum exponunt etiam Cyrill. l.* 12 *in Joan. c. Chryſoſtom. hom.* 82. *in Joan Beda in c.* 18. *Joan.*

The

CHAP. VIII.

The Feaſt of Expiation.

UPon the tenth day of the moneth *Tiſri*, anſwering to *September* with us, the *Feaſt of Expiation* was commanded to be celebrated, *Levit.* 13. It was called the *Feaſt of Expiation*, becauſe the *High-Prieſt* did then confeſs unto *God*, both his own ſins, and the ſins of the people; and by the performance of certain rites and ceremonies expiate them, and make an atonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *people and the Prieſt*, or the *Prieſt alone*. Thoſe which concerned the *people and the Prieſt*, conſiſted in the afflicting of their ſouls by *faſting*. Whence this Feaſt was alſo called (*a*) *Dies jejunii*, *the faſting-day*, *Jer.* 36. 6. Which ſerveth for the underſtanding of that, *Acts* 27. 9. *Sailing was now dangerous becauſe the feaſt was already paſt*; that is, that *Feaſt of Expiation* was now paſt, and winter was at hand.

a *Joſeph. de bel. Jud. p.* 43.

Thoſe *Ceremonies* which concerned the *Prieſt alone*, were two; *Firſt*, then the *High-Prieſt* entred into the *Holieſt of Holies*, which was peculiar unto this day. *Secondly*, he being about to ſacrifice for himſelf and his houſe, he took unto him a *young Bullock for a ſin-offering*, *and a Ram for a burnt-offering*, putting on his *Prieſtly* robes: after he had waſhed himſelf in water, he took of the Congregation *two he-Goats for a ſin-offering*, *and a Ram for a burnt-offering*. The *two hee-Goats* he preſented before the *Lord* at the door of the *Tabernacle*, caſting lots which of them ſhould be ſacrificed, which let *ſcape alive*. This laſt was termed the (*b*) *ſcape-goat*, becauſe the other being ſlain, this was

b עזאזל *Gnazazal*, ex עז *Gnez capra* & אזל *Azal*, *abiit*, R. D. *Kimchi in radic.*

ſent *alive* into the wilderneſs. The Greek Interpreters call this Goat ἀποπομπαῖον, *Malorum depulſorem*, *A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *Scape-Goat* carried away the *ſins* of the people into the Wilderneſs, he likewiſe carried away all thoſe *evils* which belonged unto thoſe ſins. And for the ſecuring the people in this point, the *Lord* commanded the *High Prieſt* to confeſs in the name of all the people, and to diſburthen the ſins of the whole Congregation upon the head of the *Scape-Goat*. The form of *Confeſſion*, according to the relation of the *Hebrew Doctors*, was this: (c) *O Lord; thy people, the houſe of Iſrael, they have ſinned, they have done wickedly, they have tranſgreſſed before Thee. I beſeech Thee now, O Lord, pardon the ſins, iniquities, and tranſgreſſions, with which thy people, the houſe of Iſrael have ſinned, done wickedly, and tranſgreſſed before Thee, as it is written in the Law of thy ſervant Moſes: that in that day he ſhall make attonement for you, that he might cleanſe you, and that you might be clean from all your iniquities before the Lord.*

c P. Fag. Lev. 16.

The *modern Jews* now (becauſe there can be no proper ſacrifice, the *Temple* of *Jeruſalem* being deſtroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock* they ſwing three times about the *Prieſts* head, ſaying, *Gallus Gallinaceus hic, commutatio erit pro me*; that is, *This Cock ſhall be a propitiation for me*. After that they kill the *Cock*, acknowledging themſelves worthy of death; and then they caſt the intrals upon the top of the houſe, that ſome Raven or Crow might carry both them, and, together with them, their ſins into the wilderneſs. And leſt they might ſeem to be mad without reaſon they aſſign the cauſe why they make choice of a *Cock* at this time, to be this. This word

d Buxtorf. Synagog. c. 20.

word *Gebber* in the holy language ſignifieth a Man, in their *Talmud* it ſignifieth a Cock. Now, ſay they, the juſtice of *God* requires, that as *Gebber* ſinned, ſo *Gebber* ſhould make ſatisfaction. From this *Feaſt of Expiation* it is probable, that the *Græcians* uſed an yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned perſons were brought forth with Garlands upon their heads, in manner of ſacrifices, theſe they would tumble from ſome ſteep place into the ſea, offering them up to *Neptune*, (*e*) uſing this form of words, περίψημα ἡμῶν γενοῦ, *Sis pro nobis peripſema*: As if they had ſaid, *Be thou a reconciliation or propitiation for us.* The like kind of expiation was uſed among them in time of any Peſtilence or contagious infection; for the removal of ſuch diſeaſes, they then ſacrificed certain men unto their *Gods*, * ſuch men they termed καθάρματα. Theſe two words are uſed by the *Apoſtle*, 1 *Cor.* 4.13. and they are tranſlated *filth and off-ſcouring*: we are made as the *filth of the world, and as the off-ſcouring of all things*: Theſe words ſignify properly the *filth or dirt ſcraped off mens ſhoos*, or from the *pavement of the ground.* But in (*f*) *Budæus* his opinion, the *Apoſtle* had alluſion unto thoſe kindes of expiations in uſe among the *Heathens.* As if he had ſaid, We are as deſpicable and as odious in the ſight of the people, as much loaded with the revilings and curſings of the multitude, as thoſe condemned perſons who were offered up by way of publique Expiation.

(*e*) *Euſtadius in* 11. *Odyſſeæ.*

* Καθάρματα λέγονται οἱ ἐπὶ κακῷ τινὶ, ἢ τινι ἐπιγενομένῳ νόσῳ ἐκβαλλόμενοι τῆς πόλεως, *Vetus Scholiaſt. in Ariſtophan. plut. pag.* 48.

(*f*) *Budæus annot. reliq. in Pandect. De pœnit. p.* 334.

Now ſeeing at this feaſt principally the *High-Prieſt* was a *type of Chriſt*, it will not be amiſs to note the agreement between the *type* and the *truth.*

Aaron.	*Chriſt.*
1. The *High-Prieſt* went in-	1. *Chriſt* our *High-Prieſt* went into the *Holy place*,

to the *Holiest of all*, *Lev.* 16. 3.	namely the heaven, *Hebrews* 9. 12.
2 He, went once a year, *Exd.* 30. 10.	2. He, entred once, *Heb.* 9. 12.
3. He, with the blood of goats & calves, *Heb* 9. 12.	3 He, by his own blood, *Heb* 9. 12.
4. He, alone, *Hebr.* 9.	4. He, alone hath trodden the wine-press, *Isay* 63. 3.
5. He, cloathed with his Priestly robes, *Lev.* 16. 4.	5. He ordained and sealed to this office, by his Father from all eternity.
6. He took two goats, *Levit.* 16.	6. He, took *two natures*: the *impassibility of his Godhead* was shaddowed by the *Scape-goat*: his *Sufferings in his Man-hood*, by the *goat that was sacrificed*, *Theodoret. Quest.* 12. *in Levit.*
7. The *goat* did bear the peoples iniquities.	7. *Christ* was made sin for us, 2 *Cor.* 5. 22.

CHAP. IX.

The Sabbatical year, or seventh years rest.

AS every seventh day was a *Sabbath-day*, so every seventh year was a *Sabbatical year*, *Levit.* 25. And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: so the *Sabbatical year* was to signify that both they and their lands was the *Lords*.

The observation of this feast consisted chiefly in two things. *First*, In the not tilling or manuring of their ground, whence it was called (*a*) *Schabbath haarets*.

the

the *Sabbath of the Land*, *Lev.* 25.6. *Secondly*; In the Creditors discharging their Debtors, and releasing their debts; and thence it was called (*b*) *Shemita laibova*, the *Lords release*, *Deut.* 15. 2. ב שמיטה ליהוה

Seeing they were that year forbid to till their ground, here question might be made, what they should eat then, in the time of their intermission?

Answ. *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years*, *Levit.* 25. 20. 21. saith the Lord.

Seeing every seventh year, debts, according to Gods command, were to be remitted; some might demand, Whether this might not much endamage their estates if they did lend? or harden their hearts not to lend?

Answ. It could not endamage their estates: for, it is a most infallible *Maxim*: *No man is a loser by serving God.* Whence the *Hebrews* themselves interpret this to be rather *Mandatum probationis* (*A command of trial*, such as *Abrahams* offering up of *Isaak* was, which *God* commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tried;) rather than *Mandatum obedientiæ*, *A command of obedience.* To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you. Deut.* 15.4. (*c*) that is, saith he, as if the *Lord* had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy brother, will be needless. If all Israel, or the greater part obey the voyce of God, then there shall be no poor amongst you, to whom it shall be needfull for thee to lend; yea all of you shall be able to lend to many nations.* c *Aben. Ezra, Deut.* 15.4.

The reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend

upon *Gods* providence by faith; for, though the owner of the Field might gather, even on that year, for the maintenance of himself and his Family, *Levit.* 25. 6. yet he was neither to sow his Field, thereby to make his harvest the greater; nor to hedg his Field, or lock up his corn-yard, thereby to enjoy the propriety; but to let all be common, and every mans hand equal in every place. *Secondly*, they were hereby put in mind of that happy estate which *Adam* enjoyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that *everlasting Sabbath* which we expect in the heavens. (*d*) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (*e*) that the *World should continue for six thousand years, but the seventh thousand should be the great Sabbatical year.* The six thousand years answered the six working days of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 *Pet.* 3. 8. *Elias* his words are these; *Six thousand years the world shall be, and again it shall be destroyed:* (f) *Two thousand shall be void, two thousand under the Law, and two thousand under the Messias.* The substance of this prophecy howsoever we reject as too curious, yet seeing that a *Jew* spake it, it may serve to prove against them; *First*, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his comming.

d *Vid. Hospinian. de orig. hujus festi.*

e *Talmud. in Sanedrim. in c. Helec.*

f אלפי תוהו ב׳ אלפי תורה ב׳ אלפי ימות המשיח

Duo millia inanitatis, duo millia dierum Messiæ, Talmud. in Sanedrin. c. Helec.

Chap. X.

Of their Jubilee.

THis is the last Festival which *God* commanded the *Jews*; it was celebrated every *fiftieth year.*

It

It is commanded, *Levit.* 25. 8. Thou ſhalt number ſeven *Sabbaths* of years unto thee, *&c.* The *Engliſh* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, ſignifying a *Ram*; it ſignifyeth alſo a *Rams Horn*. Seven *Prieſts* ſhall bear before the *Ark*, ſeven *Trumpets of Rams horns*, *Joſh.* 6.4. where the word *Jobelim* is uſed, and is expounded by the *Chaldee-Paraphraſt*, *Rams horns*. *Marbachius* is of opinion, that this year was called their *Jubile*, (*c*) from *Jubal*, the firſt Inventer of muſical inſtruments, of whom we read, *Gen.*4.21. *Jubal was the father of all ſuch as handle the Harp and Organ*: Other Authors deliver other reaſons of the name; but it is moſt probable, that this year was termed the year of *Jubilee*, from *Jobelim*, the *Rams horns*, then ſounded. There were five main uſes of this Feaſt.

c *Marbach in Levit.* 25.

Firſt, for the general releaſe of Servants. *Secondly*, for the reſtoring of Lands and Tenements unto their firſt owners, who formerly ſold them. *Thirdly*, hereby, a true diſtinction of their Tribes was preſerved; becauſe Lands returned unto their owners in their proper Tribe, and Servants to their own *Families*. (*d*) *Fourthly*, ſome are of opinion, that, as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Luſtra*; the *Chriſtians* by their *Indictions*: ſo the *Jews* by their *Jubilees*. Laſtly, it did myſtically ſhadow-forth that ſpiritual *Jubile* which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdome of heaven*, which we had formerly forfeited by our ſins (and this was haply ſignified by the *Iſraelites* re-entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel*, which was in this Feaſt typed out unto us by the *noiſe of Trumpets*, is gone throughout the world.

d *Hoſpinian de Orig feſt. c.9.*

world. And thus the *Lord God hath blown the Trumpet*, as *Zachari's* phrase is, *Zachary* 9. 14. But neither this release of Servants, nor restoring of Lands, was (*e*) untill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or Rams horns. The nine first days of this moneth the Servants feasted and made merry, and wore garlands in token of their liberty approaching.

(*e*) *Moses Ægyptius in balacha Schemina Veiobel c.* 10.

Chap. XI.

The Feast of Purim *: and the Feast of Consecration or Dedication.*

PUR is a *Persian* word, and signifieth a Lot, whence this *Feast of Lots* is called *Purim*, (*i.e.*) κληρολογία, *A Lottery* : it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Ester* 9. 21. It was instituted by *Mordecay*, in remembrance of the *Jews* delivery from *Haman*, before whom Lots were cast day by day, and moneth by moneth, for the destruction of them. In these two days, they read the History of *Ester* in their *Synagogues*, and as often as they hear mention of *Haman*, (*a*) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head.

(*a*) *Hospinian. de fest. fol.* 33. *ex, Antonio Margarita in lib. de ceremoniis Judeorum.*

The *Feast of Dedication* is termed in the *New-Testament*, Ἐγκαίνια, (*b*) a *Feast* wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some *new* and holy use. We shall read of many things *consecrated* in the *Old Testament*; The *Tabernacles*, the *Temple*, *Priests*, *Altars*, *Vessels*, and *Garments* : but there was no anniversary or yearly solemnity

(*b*) Ἐγκαίνια ἱερὰ, καὶ ἐν ἱερῷ ἄγεται. *Suidas.*

lemnity appointed to be observed in remembrance of their *Consecration*. The *Consecration* therefore which we now speak of, being an yearly Festival, was the *Consecration of the Altar, appointed by Judas Maccabæus* to be observed from year to year, for the space of eight days, from the five and twentieth of the moneth *Cisiew*, which answeareth in part to our *December*, 1 *Macc.* 4.59. Of this *Saint John* speaketh; and, as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. *It was at Jerusalem, the Feast of the Dedication, and it was winter, John* 10. 22. *&c.*

The reason of this Feast, was in remembrance of that great Mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them; setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two *Feasts* are of *humane institution*, and others might be added unto them: but little is to be added or nothing at all to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE

THE FOURTH BOOK.

Of their Idolatry,

CHAP. I.

The beginnings of Idolatry.

THE infiniteneſs of *Gods Majeſty* farr tranſcendeth the capacity of created Natures, and, if we conſult not with *Gods* own *Oracles*, though the ſenſe of a *Deity* may be imprinted even in an *Atheiſts* heart; yet ſo farr ſhall he be from all right underſtanding of *God*, that he will adore the *creature* in ſtead of the *Creator*; and when he hath multiplyed the number of his *Gods*, according to the number of the ſtars in heaven, and creeping things on earth; yet ſtill his heart will be doubtful, whether he hath worſhipped the true *God*, nay whether the true God be not utterly unknown. For this reaſon, the marriners in *Jonahs* ſhip cried every man unto his *God*, *Jonah* 1.5. Every man to his *own God*, and, leſt they might all miſtake the *true God*, they awaken *Jonah* to call upon *his God*. This uncertainty

(*a*) uncertainty attending *Idolatry*, caused the *Heathens* to close their petitions with that general, *Dii deæque omnes*. (*b*) The *Arabians* perceiving the insufficiency of their *known Gods*, dedicated their Altars *Ignoto Deo*, *To the unknown God*. At *Athens*, Saint *Paul* found an Altar with the same inscription, *Act.* 17. 23. Hence other neighbour-countrys were wont to swear (*c*) *by him that was unknown at Athens*. From this doubt and distrust among the *Athenians*, what (*God* was? and who he was?) sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the *God-head*, between I know not what compeers and equals, so that they had other Altars mentioning a plurality of Gods: (*d*) the inscription being Βωμὸς ἀγνώστων, *The Altar of the unknown Gods*; yea, the compleat and entire inscription of that Altar which Saint *Paul* saw, is thought to have been thus, (*e*) *To the Gods of Asia, Europe, and Africa; to the unknown and strange God*. Which observation implyeth their practise to have symbolized with other *Heathens* in that fore-mentioned closure; *Dii Deæque omnes*; *O all ye Gods and Goddesses, help*. This distrust I think to be the chief reason why they worshipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*, unto whose protection they had committed themselves, (*f*) because the *Heathen* people generally conceited, that if the *Gods* name, to whom they dedicated a City, were known; then the enemies might by some magical incantation or charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of Evocation, the *Tyrians*, the *Lacedemonians*, and other (*g*) Nations, fettred and chained their *Gods*, that they might not depart. Again, it might be

a *Serv. in Georgic. lib. 1.*

b *Gyrald Syntagm. 17.*

c Νὴ τὸν ὑπὲρ Ἀθηναίοις ἄγνωστον. *Lucian in Philopatride.*

Pausanias in Atticis.

c Θεοῖς Ἀσίας, καὶ Εὐρώπης καὶ Λιβύης, καὶ ξένῳ καὶ ἀγνώστῳ καὶ ξένῳ. *Theophyl. in Act. Apost. 17. 23. Hieron. Tit. 1. 12.*

f *Alex. ab Alex. l. 6. c. 4. Tyraquel. in illum locum.*

g *Macrob. Saturn. l. 3. c. 9.*

be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that essential name of *God* [*Jehovah*] and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy name among the *Heathens*, who had learned from that name to denominate their *Idols*, (*h*) *Jove*, Ἰαώ. *Jaoth*, Ἰαδιε. &c. Hence afterward the forbearing the name became superstitious, and so far prevailed, that they corrupted the text for the defence thereof, *Exod.* 3. 15. This is my Name לעולם *legnolam*, *for ever*: (*i*) they read לעלם *legnalem*, *to be concealed*. Though I deny not but that name was always in some sense ineffable: namely, as (k) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not express without circumlocutions.

h *Vid. Macrob. Satur. l. 1. c. 18. Irenæum. l. 2. c. ult. Item Orig. contra Celsum. l. 6. fol. 76. col. 3.*

i *Vid. P. Galatin. l. 2. c. 10.*

k *Plin. in Præmio. 5. Hist. Natur.*

As those forementioned *Idolatrous* names, were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kinds of *Idolatry*, proceeded at first from a misconstruction of Scripture. They having learned by tradition, that the Sun, Moon, & Starrs, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshiped them as *Gods*. Afterward, corruption prevailing, their *Apotheosis*, or *God-making-Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representative signes of those greater and more glorious lights; for this reason the *Chaldeans* worshiped *fire*, אור. And *Vr*, of the *Chaldeans*, mentioned *Gen.* 11. which signifieth *fire* or *light*, is thought to be the very *God* of the *Chaldeans*, though in that place the name *Vr*, be applyed to some chiefe City, from the name of the Idol.

Yea

Yea, the *god of Nahor*, *Gen.* 31. 53. is thought to be no other; partly alſo the inferior creatures were canonized for *gods*, in the way of thankfulneſs for the benefits received from them, for which reaſon, the *ſea*, the *winds*, the *air*, the *earth*, and *fruits* of the earth, *became deified*. At laſt, *well-deſerving men*, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The Tabernacle of Molech, Chiun, Remphan, Horſes conſecrated to the Sunne, Thamuz.

OF the *Idol Moloch* we read in divers places of Scripture, 1 *King.* 11. 2 *King.* 23. 10. *Levit.* 18. 21. He is ſometimes called *Moloch*, ſometimes *Molech*, ſometimes *Mileon*. He was reputed *god*, not only of the *Ammonites*, but of the (*a*) *Moabites* alſo. He had name from מלך *Malac*, ſignifying to rule or reign. The ſeventy *Elders* tranſlate him, ἄρχων, *Baruch*, a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their children in fire.

(*a*) Larinus in Act. 7. ex Oecumenic.

I take *Moloch* and *Baal* to be one and the ſame *Idol*, they were both names of ſupremacy and rule, בעל *Baal* ſignifieth a *Lord* or *Maſter*. And מלך *Melech*, a *King* or *Prince*. They had both the ſame manner of ſacrifice, they burnt their ſons for burnt-offerings unto *Baal* likewiſe, *Jerem.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cauſe their ſons and their daughters to paſs thorow the fire unto *Molech*, *Jerem.* 32. 35. In which text, the

places

place of ſacrifice is noted to be one and the ſame, common to both Idols; and *Moloch* put in the end of the verſe, to explain *Baal* in the beginning thereof.

Some think them to be different, becauſe the (b) *Planet Jupiter* was worſhipped under the name of *Baal*; but the *Planet Saturn* is probably thought to have been worſhipped under the name of *Moloch*. If we diligently obſerve Hiſtories, we ſhall find ſuch a *confuſion of the Planets*, that the *Sun*, as it was ſomtimes called *Baal*, ſomtimes *Moloch*; ſo it was ſomtimes called (c) *Jupiter*, ſomtimes (d) *Saturn*; and concerning *Baal*, this is evident: Hence *Jupiter* was called by the *Phoenicians*, *Baal-ſamen*, which name is derived from the *Hebrew*, and ſoundeth as much as *Jupiter Olympicus*, *the Lord of Heaven*: For, *Baal* ſignifieth *Lord*, and *Shamaim*, *Heaven*. And what is this *Lord of heaven*, in the theology of the *Heathens*, other than the *Sun*? who may as well be ſtiled *the King of heaven*, as the *Moon the Queen*. Yea, *Sanchoniatho*, as *Euſebius* in the fore-quoted place relates him, taketh all theſe three for one, namely, the *Sun*, *Jupiter*, and *Baalſamen*.

Concerning *Saturn*, it is apparent that the *Sun* was worſhipped under his name: But I find ſome Expoſiters to interpret *Moloch* to be (e) *Mercury*, others *Mars*: theſe are but few, and the grounds weak. It is therefore more generally and more probably thought that he was *Saturn*, becauſe as to *Moloch*, ſo to *Saturn*, the *Heathen* people did ſacrifice their (g) *Sons* and *Daughters*; Secondly, *Saturns* Image differed not much from *Molochs*: Of *Saturns* thus we read; *It was made of braſs, wonderful for its greatneſs, whoſe hands reaching towards the earth, were ſo hollow (ready to claſp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You ſhall read in a manner

b *Auguſt. ſuper Judic. qu. 2. Vide ſis Euſebium de præpar. l. 1. c. 7.*

c *Plato apud Macrob. Satur. l. 1. cap 23. ubi Mendoſe cuatur e Limæo Platonis, quod eſt in Phædro.*

d *Aſſyrios Saturnum (quem & Solem dicunt) Junonemque; coluiſſe conſtat. Servius in Æneid. 1.*

e מלך, *Molech dici volant quaſi* מלאך, *Malach i. ei Angelus, Nuncius. Proinde interpretantur Molech Mercurium, Deorum nuncium.*

f *R. Lev. Levit. 18. 21.*

g *Macrob. Saturn. lib. 1. c. 7.*

h *Euſeb. de præpar. l. 4. c. 7.*

ner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (*i*) *Though all other houses of Idolatry were in Jerusalem, yet Moloch was without Jerusalem, in a place apart, How was he made? He was an Image of brass; He had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from some other: and they set it on fire within, for it was hollow, and every man severally entred, according to his offring. After what manner? Whosoever offered a fowl, went into the first Chappel; he that offered a sheaf, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh.* Thus *Moloch* & *Saturn* agree: *First*, in their sacrifices: *Secondly*, in the form of their Images. Now these *seven Chappels* built for *Moloch*, may well resemble those (k) *seven gates* with which the *Persian* honoured the *Sun*; and as the *seven gates* did, so might the *seven Chappels* mystically express the *seven Planets*, whereof the *Sun* was *Moloch*, (*i.e.*) *the King and Prince*. When they sacrificed their Sons unto this *Idol*, they did beat upon *Tabrets* and *Drums*, that the cry of the childe might not be heard by the father. Thereupon was the place called תפת *Tophet*, from תף *Toph*, signifying a *drum*, as likewise from the cry of the children it was called *Gehenna*, גיא signifying a valley, & נהם roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Mat.* 5. 22. had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire; though by the bitter cries, and ejulations of poor infants, the restless torments to hell might be shadowed; yet the perpetuity and everlastingness of hellish

i *Jalkut Jer.* 7. *fol.* 97. *colum.* 33

k *Orig. contra Celsum*, 16. *f.* 74. *col.* 4. *It. Gyrald. in Deorum Syntag.* 7. *p.* 223.

lish pains, I take to be signified herein, by allusion unto that (*l*) other fire kept continually burning for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the city, in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the city. The (*m*) *Kabbalists* treating of *Gehenna* in this metaphorical sense, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior* and *inferior*: By the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they understand the *pains of the soul in the world to come*. (*n*) They say likewise, that there are *septem Gehennæ mansiones*, *Seven degrees or mansion-places in Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these *seven Receptacles*, he that will mis-spend his time may read according to the quotation.

D. Kimchi, Psal. 27. 13.

m *Capnio de Kabala, p. 644.*

n *P. Galatinus, l. 11. c. 6.*

It is much controversed among Expositors, whether the children in this sacrifice were *burnt in the fire*, or only *initiated, and consecrated unto Moloch, passing in the midst of two fires in signe of their consecration*? It is probable, that both were in use. *First*, the Scripture speaketh of both. *Secondly*, the *Hebrew Doctors* shew the manner of both. That they were *burnt*, *Jalkut* expressly teacheth, and with him others accord, saying, *Molech is the name of an Image; and the wise men of blessed memory interpret Molech to be an universal name, denoting any whom they had made to rule over them: And it is agreed upon, that this is the abomination of the sons of Ammon; and this phrase, To cause to pass thorow, is as much as to burn.* Others say, *This Idol's name was Molech, and* (p) *this was his worship: That he* (*namely the father*) *delivered*

o *Aben Esra Lev. 18. 21.*

p *Rabbi Solom. Levi t. 18. 21*

red his ſon unto the Prieſts, and they made two great fires, and they made his ſon to paſs on his Feet between both theſe fires.

Notwithſtanding we muſt not think that there were no other oblations unto *Molech*, beſides ſacrificing of children: For what uſe then ſerved thoſe other ſix chappels? No, I take this oblation of children, not to have been forced on them by any ſuperſtitious law, or tradition binding them thereunto; but to have been reputed a work more meritorious, becauſe it was meerly voluntary. This I note, becauſe otherwiſe there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a bullock in that contention between them and *Eliah*, 1 *King.* 18. Bullocks, and calves, and lambs were their ordinary ſacrifices; the ſacrificing of their Children, *Extraordinary*. Yet their ordinary ſacrifices were not altogether void of mans blood, but ſometimes the *Prieſts* would lance and cut their own fleſh: which cuſtome, whence it had its original, I find not: only we finde the like to have been practiſed by the *Heatheniſh Prieſts*, in their ſacrifices to *Bellona*: (q) *Tertullian* toucheth it; but *Lactantius* treating of *Bellona* and her *Prieſts*, ſpeaketh more clearly, ſaying, *They ſacrificed not with any other mans blood, but with their own; their ſhoulders being lanced, and with both hands brandiſhing naked Swords, they ran and leaped up and down like mad-men.* Who would not take theſe *Bellonites* to be the very *Baalites* ſpoken of, 1 *King.* 18. *They leapt upon the altar which was made ----- and cut themſelves, as their manner was, with knives and lancers, till the blood guſhed out upon them.*

q *Tertul. Apol. cap. 9.*
r *Lactantius, pag. 40.*

That the opinion of pleaſing *God* by ſacrificing their children ſprang from *Abrahams* offering up *Iſaak*,

ſaak, ſeemeth very probable, and is intimated by *R. Salomon*, who ſingeth in *God* ſpeaking concerning *Molech*, after this manner: *I never commanded that they ſhould offer up their ſons for an oblation, and I never ſpake unto any of my Prophets*, (ſ) *and when I ſpake to Abraham to ſacrifice his Son, it entred not into my heart that he ſhould ſacrifice him, but to make known his righteouſneſs.* Yea, (t) *Porphyry* treating of *Saturn* (who ſeemeth to have been this very *Molech*) ſaith that the *Phœnicians* called him *Iſrael*, & that he had by *Anobreth* one only ſon called *Jeud* in the *Phœnician* language (no doubt from the *Hebrew Jechid*, ſignifying an *only begotten*, & applied to *Iſaak*, *Gen.* 22. 2.) which he offered upon an altar purpoſely prepared. Who ſeeth not the Hiſtory of *Abraham* and *Sarah*, under the names of *Iſrael* and *Anobreth*? and the immolation of *Iſaak* under the name of *Jeud*? and the original of his ſon-ſacrificing divinity, to have been the unwarrantable imitation of *Abraham*?

[ſ] *Solomon Jarchi. Jer.* 7. 31.

[t] *Euseb. præpar. Evang. l.* 1. *c.* 7. *p.* 17.

But what! Was the *Sun* worſhipped *Idolatrouſly*, no otherwiſe? Yes, except I am deceived, we finde another manner of worſhip deſcribed by *Amos*, *ch.* 5. 26. *But you have born the Tabernacle of your Moloch*, and *Chiun* your Images, the *ſtar of your God* which ye made to your ſelves. This tranſlation I prefer before others. Firſt, becauſe the (r) *Hebrew* word ſignifieth a *Tabernacle*. Secondly, it is rendred the Tabernacle of *Moloch*, not *Sicuth* your King, " by the *ſeventy*. Thirdly, it is ſo repeated by *Saint Stephen*, *Act.* 7. 43. *Ye took up the Tabernacle of Moloch*, and the *ſtar of your God Rempham*, figures which ye made to worſhip them.

וְנְשָׂאתֶם אֶת סִכּוּת מַלְכְּכֶם

[r] " Καὶ ἀνελάβετε τὴν σκηνὴν τῦ Μολόχ, καὶ τὸ ἄστρον τῦ Θεῦ ὑμῶν Ῥαιφάν, τύπους ὓς ἐποιήσατε ἑαυτοῖς,

Three things are to be enquired for the underſtanding of this parallel. *Firſt*, what the *bearing or taking up of this Tabernacle is*. *Secondly*, what Idol was pointed

pointed out by these names of *Chiun* and *Remphan*. *Thirdly*, what is meant by the *Star of this God*.

The taking up of this Tabernacle denoted their worship which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants*, after a solemn manner of procession. By the *Romans*, this solemnity was termed *Pompa*; and the Tent or *Pageant* in which the Idol was carried, *Thensa*, according to that, *Thensa deorum vehiculum*. This kind of Idolatry may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses his Tabernacle*, which was nothing else but a (*u*) *Portable Temple*, to be carried from place to place as need required: For, it cannot be denyed, but that many superstitions were derived unto the *Heathens* from the true worship of *God*, which he himself had prescribed unto his people. Thus as *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*; so the *Devil* had his *Tabernacles*, *Priests*, *Altars*, and *Sacrifices*. As *God* had his *fire ever burning upon the Altar*, *Lev.6.3.* so had the *Devil* his *fire preserved burning by those Vestal Votaries*. As *God* had his *Propitiatory* or Mercy-seat; so had the *Devil* his *Sacros tripodas*, his *Oracles* from which he would speak unto them that served him. This solemn procession was performed by the *Romans*, in the honour of the (*r*) *Sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused *great Horses* and *Chariots* to be led up and down. (*x*) *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque-place* was sometimes called ὁ ἱππικὸς, and ἱππόδρομος, an *Horse-race*. And that *Chariots* were commonly used in those pompous shews, is (*y*) evident.

(*u*) Ubi vel pompæ sequitur disquisitio. *Joseph. Antiq. lib. 3. cap. 5.*

(*r*) Solis hunc usui gratissima Spectacula Circi, Antiqui dixere patres. *Corip. Afric. l. 1. num. 17. vid. Dempster.*

(*x*) *Alex. ab Alex. lib. 3. cap. 12.*

(*y*) Hic illius arma. Hic currus fuit. *Virgil.*

Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *King.* 23. *Josiah* did put down the *Horses* given to the *Sun*, and the *Chariots of the Sun.* This kind of Idolatrous worshipping the *Sun*, seemeth to have had its beginning from the *Persians*; who also accounted *Horses* holy to the *Sun*, (z) and the *Persian King* when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus Solis.*

(z) Cœl. Rhodigin. antiq. l. 8. c. 2.

The second inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwise in ancient copies called *Repham.* Not to trouble the Reader with the various interpretations of Expositors, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to understand the same *Hercules*; for רפאים *Rephaim* in the holy tongue signifieth *Giants.* By *Hercules* we may understand the Planet of the *Sun*: There are *Etymologists* which derive *Hercules* his name from the *Hebrew* האיר כל *Hier-col*, *Illuminavit omnia:* the *Greek* (a) *Etymology* holds correspondency with the *Hebrew*, and doth signify that universal Light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyry* interpreteth *Hercules his twelve labours* so often mentioned by the *Poets*, to be nothing else but the *twelve Signes of the Zodiak*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews?* It is probable the name was; for, *Hercules* was the *God* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer neighbours: Yea it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the

(a) Heracles quid aliud est quàm ἠὴρ καὶ ὢν i.e. aeris gloria: Quæ porrò alia est aeris nisi solis illuminatio? Macrob. Satur. l. 1. c. 20.

(b) Euseb. de præp. l. 3. c. 4. pag. 17.

High-

High-Priest sent three hundred drachms of silver to the sacrifice of *Hercules*, 2 *Macab.* 4. 19.

Thirdly, it followeth that we should inquire what this *Star of Remphan* was; It is probably (c) thought that it was a certain *Star painted in the fore-head of Molech*: Neither was it unusual for the *Heathen* people to paint their *Idols* with such *Symbolica additamenta*. (d) *Julius Cæsar* his Image had a *Star* depicted on the *crown of his head*.

c *Oecumenius, Acts* 7. 43.

d *Sueton. in Jul. c.* 38. *Plin. hist. l.* 2. *ca.* 25. *Horat. l.* 1. *Od.* 12.

The *Sun* was also worshipped by the house of *Juda*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierome*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did; namely, the *Lord* or *Prince* of the *Planets*. The Moneth which we call *June*, was by the *Hebrews* called *Tamuz*, and the entrance of the *Sun* into the signe *Cancer*, was, in the *Jews Astronomy*, termed *Tekupha Tamuz*, the *revolution of Tamuz*. Concerning *Adonis*, whom sometimes ancient Authors call *Osiris*, there are two things remarkable ἀφανισμὸν the *death, or loss, of Adonis*: and εὕρεσιν, the *finding of him again*. As there was great * lamentation at his *loss*, especially amongst the ᶜᶜ women, so was there great joy at his *finding*. By the death or *loss of Adonis*, we are to understand the departure of the *Sun*; by his *finding again*, we are to understanding his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree Northward, Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree Southward. Answerable unto these two departures which may be termed ἀφανισμοὶ, *disparitions*, or *losses of the Sun*: there are two returns immediatly succeeding, which may be termed likewise εὑρέσεις, the

e *Hieron. comment. 3. in Ezek.*

f *Pier. Hierogl. l. 9. p. 68.*

* —*Nunquamq; satis quæsitus Osiris. Semper enim perdunt, semper & inveniunt. Lucan.*

ᶜᶜ *Plutarch in Alcibiade.*

findings or new appearings of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sun* began to be fartheſt *Southward*; and the houſe of *Juda*, theirs in the moneth of *June*, when the *Sun* was fartheſt *Northwards*; yet both were for the ſame reaſons, and in ſubſtance they agreed. And of this the *Prophet Ezekiel* is thought to have ſpoken, *Ezek.* 8. 14. *There ſate women weeping for Tamuz.*

Thoſe ſolemnities were chiefly obſerved between the *Byblienſes* and the *Alexandrini* (*g*); the manner was thus: When the *Byblienſes* ſolemnized the death or loſs of *Adonis*, at that time the *Alexandrini* wrote a letter; this letter was incloſed in an *Ark of bulruſhes*; therein they ſignified that *Adonis*, whom they lamented, was found again: This Ark being after performance of certain Rites and Ceremonies committed to the Sea, forth with it was carried by the ſtream to *Byblus*, upon the receit whereof, the lamentation of the women was turned into joy. (*h*) Others ſay, that this lamentation was performed over an Image in the night ſeaſon, and when they had ſufficiently lamented, a candle was brought into the room (which Ceremony might myſtically ſignify the return of the Sun): then the *Prieſt* with a ſoft voice muttered this form of words: (*i*) *Truſt ye in God, for out of pains, ſalvation is come unto us.* (k) There are likewiſe of the *Jews*, that ſay, Their *Tamuz* was an Image whoſe eyes they filled with Lead; which Lead being molted by the means of fire under it, the Image it ſelf ſeemed to weep.

There (*l*) are that think the *Prophet* alludeth unto thoſe letters, incloſed in thoſe fore-mentioned *bulruſh-Arks*, *Iſai.* 18. 2. when he ſpeaketh of Embaſſadors

(g) Procopius in Iſaiam ad. cap. 18. It. Cyrillus l. 2. Tom. 2. in Iſaiam.

(h) Julius Maternus Firmicus. l. de errore profan. Religion.

(i) Θαρρεῖτε τῷ Θεῷ. ἐσῳζήθημεν ἐκ πόνων γὰρ σωτηρία. Firmicus ibid.

(k) היו עושים צלם זהב מלאים עינין עפרת והיו עושים אש מתחתיו R. Dav. Kimchi. radic.

(l) Procop. in Iſai. 18.

dors; ſent by the Sea even in *Veſſels of reeds* upon the waters. But I rather approve the litteral ſenſe, for by reaſon of the ſhelfs and dangerous rocks in the River *Nilus*, it was not unuſual for men to ſail in Hulks and *Veſſels made of a kinde of great Bul-ruſh*, which by the *Egyptians* was termed *Papyrus*, and theſe kinde of ſhips (*m*) *Papyraceæ naves*.

m *Plinius l. 6 Cap.* 22.

CHAP. III.

Of Baal-Peor, Baal-Tſephon, Baal-zebub, Baal-Berith; Bel, and the Dragon.

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bel*; and although the *Planet of the Sun*, only, at firſt might be worſhipped under that name; yet, at laſt it became a common name to many other Idols, according to that, *There are many gods*, many *Baalims or Lords*, 1 *Cor.* 8. 5. As the ſame *Idol Jupiter* had different names, and different Rites of worſhip, occaſioned ſometimes from the different places, as *Jupiter Olympius*, from the hill *Olympius*, *Jupiter Capitolinus*, from the *Capitol hill*, *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was ſuppoſed to beſtow on men, as *Jupiter Pluvius*, becauſe he gave *rain*; *Jupiter Lucetius*, becauſe he gave *light*; *Jupiter altitonans*, from *thundring*: So *Baal* had his diſtinctive Titles, and different Rites of worſhip, ſometimes occaſioned by the place, as *Baal-Peor*, *Numb.* 25. 3. ſometimes from the benefits obtained, as *Baal-Tſephon*, *Exod.* 14. 1. and *Baal-zebub*, 2 *King.* 1. 2. ſometimes for ſome other reaſon, as *Baal-Berith*, *Judg.* 8. 33.

Baal-Peor, is thought to be that (*a*) *Priapus*, that obſcene *Idoll*, ſo famous in prophane Authors. He was called *Peor* from the hill *Peor*, mentioned *Numb.* 23. 28. As likewiſe his Temple wherein he was worſhipped, ſtanding upon the ſame hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worſhipped by the *Moabites* and *Midianites*: the *Idoll Chemoſh*, *Jer.* 48. 4. is thought to be the (*b*) ſame, and I take it to be applied to *Baal-Peor*, by way of contempt; as if one ſhould ſay, Their *blind god*, according to that in the Pſalm, *They have eyes and ſee not.* For the firſt letter (*c*) *Caph*, ſignifieth *quaſi*; and מוש *Muſch*, *palpare*, to *groap* or *feel about in manner of blind men.*

Baal-Tſephon is thought by the (*d*) *Hebrews*, to have been an *Idol made* by the *Egyptian Magicians*, and placed in the wilderueſs, to obſerve and ſtop the *Iſraelites* in their departure from *Egypt*, whence it was termed צפון *Tſephon*, from צפה *Tſapha*, ſignifying to *watch*, and obſerve in manner of a *watchman*: we may call him *Baal-ſpeculator*; as, among the *Romans*, becauſe *Jupiter* ſtayed the *Romans* when they were flying, he was called (*e*) *Jupiter ſtator.*

Baal-zebub, ſoundeth as much as the *Lord of the flies*, or a (*f*) *Maſter-flie*, which hath power and authority over the reſt, in which reſpect the *Prince of the Devils* in the *Goſpel* is termed *Beel-zebub*: זבוב *Zebub* ſignifieth a *flie*. (*g*) This *Idol* was worſhipped by the *Cyrenians*, but principally by the *Ekcronites*, becauſe whenſoever they ſacrificed unto him, the ſwarms of flies, which at that time moleſted the countrey, dyed. But it is certain, that this was not the alone reaſon: for they were wont to repair to him, as to an *Oracle*, 2 *King.* 1. 2. we may call him *Jupiter muſcarius*, or *Hercules muſcarius*; (*h*) for the inhabitants of the City *Elis*, ſacrifice to

a *Hieronym. ad Hoſ. c.* 9. *Idem prodidit Iſidor. Orig. lib.* 8.

b *Hieronym. in Iſai. l.* 5. 6. 15.

c *Philo Jud. l.* 2. *Allegoriar. p.* 79.

d *P. Fag. Exod.* 14. 1.

e *Roſin. l.* 2. *Antiq. Rom. cap.* 5.

f Ζεὺς μυῖαν ἀπώσατο. *Gregor. Nazianz. orat.* 2. *contr. Julian. p.* 102.

g *Plin. l.* 10. *c.* 28.

h *Clemens Alexandr. in protreptic.*

to *Jupiter* under the name ἀπόμυιος, (i.) *A driver away of flies*; and the *Romans* to *Hercules*, under the same name. Some *Greek* copies in the *Gospel* read βεελζεβοὺλ *Beelzebul*: which change is interpreted to be, for to shew the greater contempt of the *Idol*; as if they should say, *Jupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel* or *Baal* signifieth *Dominus*.

Baal-Berith was the *Idol* of the *Shechemites*: of his Temple we read *Judg.* 9. 4. ברית *Berith* signifieth *a covenant*, so that *Baal-Berith* may be translated *Jupiter fœderatus*, (i.e.) (i) *The God unto whom they bound themselves by covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apochrypha*, where the history is described.

i Ἐπικλην λαυτῶ τῷ Βάαλ διαθή-κλου, ὃ ἐστιν ἀδύνατε αὐτὸν εἰς Βάαλ Septuaginta interpr. *Jud.* 8. 33.

CHAP. IV.

Of Dagon.

THe (a) *Hebrew-Doctors* say, that this Idol *Dagon was made from the navil downwards in form of a fish; but from the navil upwards, in form of a man.* This they collect from the 1 *Sam.* 5. 4. The *two palms of his hands were cut off upon the threshold.* And furthermore they say, The Idol *Dagon* had his name from the *Hebrew* דג *Dag*, signifying in the holy language, a *fish*, according to which description we may english him, The *Philistims Neptune* or (b) *Triton*. Others derive the name from דגן *Dagon*, signifying *corn*: and they (c) say, that he first invented the use of the *plough*, and *corn*, whence they translate him *Jupiter aratrius*. In this respect we may call him the *Philistims Saturn*, because Antiquity (d) makes *Saturn the first inventer of husbandry*, and therefore paints him with an *hook* or *sythe in his hand*,

a R. Da. 1 Sa. 5.

b *Triton non absimilem habuisse figuram fingitur. Prono hominem præterea, in piscem desinit alvum.* Pier. Hierogl. *lib.* 31. *p.* 218.

c Philo Byblius apud Euseb. de præpar. *l.* 1. *c.* 9.

d Pier Hierogl. *l.* 32. *p.* 228. Id. *lib.* 56.

hand, as being the fitteſt *Hieroglyphick* for *husbandry*. Both opinions have their Authors, and no ſufficient proof hath been produced to overthrow either. (*d*) Yea there are not wanting among the *Jews* themſelves, that ſay, This Image of *Dagon was made in the form of a man*. Notwithſtanding *Scaliger* his conjecture is not improbable, that thoſe who interpret *Dagon*, *Jupiter aratrius*, or Ἄροτρον might miſtake and read שדי *Shadai* ſignifying *Ager*, a *Field*, for שדי *Schaddai* being the very name of *God*, ſignifying *Omnipotens*, *Almighty*.

d *R. Levi.* 1 *Sam.* 5.

CHAP. V.

Of the molten Calf.

THE Hiſtory of the *molten Calf* is at large ſet down, *Exodus* 32. where we read, that by reaſon of *Moſes* his long abſence, the people deſired of *Aaron*, *Gods* to be made, whereupon *Aaron* made for them the *molten-Calf*. The reaſon why they worſhipped *God* rather in the ſimilitude of a *Calf*, than of any other creature, is generally by Expoſitors conceived to be from the corruptions, learned among the *Egyptians*, who worſhipped their Idoll (*a*) *Apis*, otherwiſe called (*b*) *Serapis*, in a living *Ox*, and likewiſe in an Image made in the form and ſimilitude of an *Ox*; with a buſhel on his head. This *Ox* was remarkable for certain notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white ſpot behind*, and a *knot* under his tongue: for the more curious faſhioning and poliſhing of theſe marks in the molten-Calf, *Aaron* may ſeem to have made uſe of his (*c*) *graving tool*. (*d*) The *Egyptians* repaired unto this *Ox* for the reſolution of matters doubtful, as to an *Oracle*.

a *Plin. nat. hiſt. l. 8. c. 46. Herodot. 2. Solin. C. 35 aut aliorum diſtinctione 45*

b *Alex. Genial. dier. l. 6. cap. 2.*

c חרט *ſtilo ſculptorio.*

d *Plin. Hiſt. l. 8. c. 46. & Alex. Genial. dier. 6. c. 6.*

and

and the manner of consulting with him, was thus. The Party that repaired unto him tendred a bottle of hay or grass, which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. *Thus they turned their glory into an Ox that eateth grass, Psal.* 106. 20. The *Hebrew* word in the *Psalm*, translated an *Ox*, is, (*e*) *Shor*; which I note, because in my opinion, is giveth right to one of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (*f*) *Ap*, signifying a *face*: sometimes *Serapis, quasi Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*, the very name used by the (*g*) *Fathers*, to express this *Idolatry*. It is commonly known, that this *Idolatry* was derived to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few have taught: They do not conjecture amiss, who interpret the first institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt* and other neighbour-countreys in the seven years of Famine. Besides the testimony of no slight (*h*) Authors, there are strong inducements to perswade it. *First*, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. *Secondly*, what fitter embleme, (if it had not afterwards proved an Idol) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extreame famine,) than an *Ox*, the true and lively hieroglyphick of an industrious husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Ox was portrayed with a bushel on his head*, though others do more clearly express the reason of this portraiture, namely, because of the great quantity of corn measured out by *Joseph* in that extreme dearth. Concerning the sin of

c שור

f *Vultus faciei* אף

g *Cyprian. de bono patient. p.* 38. *vid etiam August. p.* 27. *& Tertul. adv. Jud. c.* 2.

h *Suidas in Lexanie, Rufinus lib.* 2. *hist. Eccles. cap.* 23. *Pier. Hierog. lib.* 3 *p.* 25.

of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transferre the fault upon certain *proselyte Egyptians*, who came forth with them: and they say, that when *Aaron* cast their jewels into the fire, these *Egyptians*, contrary to his expectation, by their art *Magick* produced a Calf; to which purpose they urge *Aarons* own words, *Exod.* 32. 34. I did cast the gold into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it self it made it self.* But this answer of his sheweth rather, how vain the wit of man is, in the excuse of sin; and as his ingraving instrument writes down *Aaron's* sin: so the confession of other more ingenuous *Jews*, proclaims the Israelites; saying, that (i) *No punishment befalleth thee, Israel, in which there is not an ounce of this Calf.* I conclude this with the analogy between the *Egyptian Apis*, and the *molten Calf*: and this consisted in three things. *First*, as there were some *special marks in the Egyptian Ox*: so is it probable that *Aaron*, with his ingraving tool made *the like. Secondly*, as the *Egyptians* in honour of their *Ox* (k) celebrated a *solemn feast*, with much singing and mirth; so the *Israelites* proclaimed a *feast* in honour of their *Calf*: *The people sate down to eat, and drink, and rose up to play. Thirdly*, As the *Egyptians Ox* was at last drowned in the river: so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod.* 32. 20. *Deut.* 9. 21. *Jeroboam* afterward, though upon other inducements, committed the same sin: he thought in his heart, that if the people did go up to *Jerusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the *King of Judah*: whereupon he set up *two calves of gold*, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you

אין לך ישר אל פנו עגל שאון בה אנקיאי מנו חענל

Moses Gerund. vid. Munster. Exod. 32.

k *Suidas in voce εἰν δε.*

you to go up to *Jeruſalem*, 1 *King.* 12. 28.

CHAP. VI.

Of Aſtaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Epheſians.

AS the *Sun* was worſhipped under many names: So likewiſe the *Moon*. *Aſtaroth* was the *Idol* chiefly of the *Zidonians*, 1 *King.* 11. 5. 2 *King.* 23. 13. ſhe had her *Temple* called the *Houſe of Aſtaroth*, in which the *Philiſtims* hanged up *Sauls* (*a*) armour after his death, 1 *Sam.* 31. 10. That the *Moon* was worſhipped under this name, needs not (*b*) proof: only (*c*) ſome ſay that *Aſtarte* was *Juno*: and why may not we ſay, that *Juno* is often uſed to expreſs the *Moon*? (*d*) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon*, in reſpect of her light, is called *Urania*: ſo in regard of the leſſer lights in the heaven, ſhee is called *Aſtroarch*, that is, the (*e*) *Queen of the Planets*; or, as *Horace* ſpeaketh of the *Moon*, *Syderum regina*, the *Queen of the ſtars*; or laſtly, as *Virgil* ſpeaketh of *Juno*, *Divûm incedo regina*, the *Queen of the Gods*. It ſeemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* ſpeaketh, *Jer.* 7. 18. *Jer.* 44. 17. Again, Unto whom may we imagin thoſe ancient Heathens to have performed that ſolemn worſhip, which they did on the *Calends*, or firſt day of every moneth? Was it not to the *Moon*? And yet notwithſtanding it is aſcribed to *Juno*, (*f*) whence ſhe is called *Juno Calendaris*. Laſtly, as *Jupiter* (*g*) *Ammon* was no other than the *Sun*, and אורנא (i.e.) Lucidus & Lucid, aut Lucinus & Lucina. Et hinc Graeci ſuum ἀφροδίτην ἀπὸ τοῦ ἀφρὸς dicitur, ὅτι ἐκ τῆς θαλάσσης ἀνῆλθε, ab imperio quod in oſtra exercet. Vid. Herodian. l. 5.

a Horum Aſtarthematum oblationem, primò didicerunt ab Iſraelitis, Nu. 7. 1 Sam. 31.

b Ἀστάρτην δ' ἐγὼ δοκῶ σεληναίαν εἶναι θεόν. Aſtarten lunam eſſe opinor. Lucianus de Dea Syria.

c Auguſt. ſuper Judic. quæſt. 16.

d Aſtarte Uran. idem omnino valet apud Phœnicas, quod Juno Lucina apud Latinos. e Deducitur Urania ab Hebræo אור Nux in fine adjecto, aut perſe ſolum, aut cum Iod, quod paſſim ſit à Syris, quaſi אורי vel אורנא in ſæminino vero mutati ſunt.

ἀστραρχὸς dicitur, ὡσεὶ ἀπὸ τῆς ἀρχῆς ἀρχὸς, ab imperio quod in oſtra exercet. Vid. Herodian. l. 5.

f Macrob. Sat. lib. 1. cap. 15. g Macrob. Sat. l. 1. cap. 21.

worſhipped

worſhipped in form of a *Ram*: ſo, for ought I ſee, the *Moon* might be called *Juno* (h) *Ammonia*, and worſhipped in form of a *Sheep*. Sure I am, that the *Hebrew Doctors* deſcribe the images of (i) *Aſtaroth*, to have been made in the *form of Sheep*, and the word *Aſtaroth* in the original ſignifieth a *Flock of Sheep*, and the *Moon* might as well be called *Ammonia* as the *Sun Ammon*, both being ſo called from their *heat*, which in the holy tongue is called (k) *Hammah*, and from thence likewiſe thoſe Inages (of which we read *Levit.* 26.30. *Iſay* 17. 8. *Iſay* 27. 9.) are called (l) *Hammanim*, becauſe they were certain *Idols* placed upon the houſe-top, & ſo alwaies expoſed to the *Sun*. Furthermore, as *Jupiter Ammon* was painted with *horns*, ſo likewiſe was the *Moon*: why they ſhould be thus painted, many reaſons might be produced, but chiefly three; the *firſt* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. *Firſt*, the *Sun* was painted with *Rams horns*, becauſe with the Aſtronomers the ſign *Aries* in the *Zodiack* is the (o) beginning of the year. *Secondly*, becauſe as the ſtrength of *horned-beaſts* conſiſt in their *horns*: ſo the virtue and influence of the *Sun* and *Moon* is derived into ſublunary creatures by their *beams*. *Thirdly*, becauſe the light of the *Sun* and *Moon* makes the reflection *cornute* or *horn-like*. When *Moſes* came down from *God*, *Aaron* and the people ſaw that his face *ſhined*, *Exod.* 34. the *Latine* reads it, *Facies ejus erat cornuta*: And hence it is that *Moſes* is painted with *horns*, which ſome of the Rabbins have interpreted (p) *horns of magnificence*: The errour grew from the doubtful ſignification of the *Hebrew* word, ſignifying *ſplendor* or *brightneſs*, and alſo *horns*.

(q) The *Moon* was alſo worſhipped under the name of *Diana*, who although ſhe were worſhipped thorow-

out

h *Cal. Rhodigin. l.* 18. *c.* 31

i D. Kimhi, 1 Sam. 31. 10 & *Jud.* 2. 13.

k המה *Color, Sol*

l R. Solomon in *Levit.* 26.30.

m *Stat. corniger illic Jupiter Lucan. l.* 9. *verſ.* 514.

n *Siderum Regina bicornis, audi Luna puellas. Hor. car.*

o *Pier. hieregl. l.* 10.

p קרני תהור *Cornua magnificentia. R. Solom. poſt. Hebraicum* קרן (*unde micare & cornua emanant*) *ſignificat in morem cornuum ſplendorem radiosque emittere.*

q *Macrob. Saturnal. l.* 1. *c.* 15.

out all *Asia*, yet she was had in principall esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians, Acts* 19. 28. Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (r) one place *Plinie* saith was two hundred and twenty years building, but (s) else where he saith 400. years: partly from the great gain procured unto the silver-Smiths in making and selling *silver Temples of Diana, Act.* 19. 24. It is much disputed what those *silver-Temples* were; some think them to be *little housen, shrines*, (such as were for their smalness portable) in form representing the *Temple of Diana*, and having the Image of *Diana* inclosed; and in this sense ναὸς is sometimes used, to signify *closets*, or *shrines wherein Images were kept*: others think, certain coins or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple* engraven or stamped upon those coins: as in *England* we call some pieces of gold the *George*, others the *Angel*, others the *Thistle*, from the impression which they bear. The like customes of naming coins from their sculpture or impression was not unusual among the ancients, neither were such coins unusual on which the *Temple of Diana* was ingraven, and these Capital letters added, D I A N. E P H E. *Theodorus Beza*, in his major Annotations upon the *Acts*, reporteth that he hath seen two of these himself.

We read of another kind of Idolatrous worship towards the *Moon*, to have been (u) that men sacrificed to her in womens apparel, and women in mens apparel; because they thought the *Moon* to be both *male* and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as

r *Plin. l.* 36. 14.

s *Plin. l.* 16. 40.

t Simili prorsus ratione Athenienses nummos quosdam, boves eorundem Atheniensium alios quosdam Κόρας, (ie) puellas; alios Corinthiorum ὀβελοὺς, pullos: alios Peloponnesiorum, χελώνας testudines: alios Romanorum naves vocabant.

u *Macrob. Saturnal. l.* 1. *c.* 8. *Non absimilem Idolatriam in cultu Veneris prodidit Julius Firmicus, de errore prof. Religion. cap.* 4.

as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of *Idolatry*, *in Deut.* 22. 5. where men are forbidden to wear womens apparel, *& è contrà*; but it is more generally and upon better grounds thought that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x *Maimmid. in more Hebechim. part. 3. cap. 38.*

CHAP. VII.

Of other Gods mentioned in Scripture.

THe *Sun* and *Moon*, which are the greater Lights in the Heaven, I take to have been the chiefest Idols, worshipped by the *Heathen* people. Notwithstanding their blind devotion deifyed also the other *Planets*, and that numberless number of *lesser-lights*, called in Scripture *Militia Cœli*, *the host of heaven*, whose several natures, properties, and influences are not distinctly known. In like manner there is an *host of Idols* mentioned in holy Writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *chambers of Imagery*, wherein all forms of creeping things were pourtrayed upon the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those colonies which the *King* of *Assur* transplanted into *Samaria*, every one worshipped the *God of his own nation*. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashimah*, the *Avims* made *Nibhaz* and *Tartok*; the *Shepharvaims* burnt their children in the fire to *Adram-melech* and *Anam-melech*, the *Gods of Shepharvaim*, 2 *King.* 17. 30. 31. (a) The *Hebrew Doctors* say that

a *R. Jarchi*, 2 *King.* 17. *R. David non dissentit.*

that *Succoth Benoth* was the picture of an *Hen with her Chicken*: *Nergal* they interpret *Gallum Sylvestrem*; *Asima*, *a Goat*; *Nib-haz*, *a Dog*; *Tartak*, *an Ass*; *Adrammelech*, *a Mule*; *Anammelech*, *an Horse*: That such brute beasts should be worshipped as *Gods*, may seem ridiculous; but the like to have been practised among the *Heathens*, profane Authors abundantly testify. The (*b*) *Cock* was worshipped as a *God* among the *Syrians*; A (*c*) *Goat* by the *Mendisii*; A (*d*) *Dog* by others: yea they have adopted into the number of their *Gods*, (*e*) *Oxen*, *Lions*, *Eagles*, *Wolves*, *Crocodils*, *Cats*, *Rats* &c. Nay they have digged their *Gods* out of their gardens, (*f*) *Garlick*, *Leeks*, *Onions*, &c. To these may be added *Nisroch* which was the *God* of the *Assyrians*, &, as it seemeth, had his *Temple* at *Ninive*, 2 *King*. 19 *ult.* and *Esay* 37. *ult.* *Secondly*, רמון *Rimmon*, the word signifieth a *Pomgranat*. Concerning this Idol it is much controversed, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c.* 2 *King*. 5. 18. Read the words in the *Præter tense*: When my *Master went* into the house of *Rimmon*, the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word בברא *Bebbo*, in going, is put to express the *time past*, in the titles of the *Psal.* 52. and *Psal.* 54. *Thirdly*, *Nebo*, otherwise called *Nabo*, an Idol of the *Assyrians*, *Jer.* 48. 1. He had his name from *propheste* נביא *Nabbi*, signifying a *Prophet*: he seemeth not much to differ from Ἑρμῆς λόγιος or *Mercurius*, so often mentioned in *Homer*. (*g*) *Diodorus Siculus* maketh them both one, and we may render *Nebo* the *Assyrians Ammon*, or *Jupiter Vaticinus* the *God of their Oracles*.

b *Lucian. l.* 16. *de Syr. Dea.*
c *Herodotus in Euterp.*
d *Cic. de legib. l.* 1. *vid. Tiraquel. in Alex. ab Alex. l.* 6. *It. Diodor. Sicul. l.* 1. 18.
e *Alex. Neapol. l.* 6. *c.* 26.
f *Porrum & cepe, nefas violare & frangere morsu. O sanctas gentes, quibus hæc nascuntur in hortis Numina. Juvenal. satyr.* 15.
g *Diodor. sicul. lib.* 3. 29.

CHAP. VIII.

The ſeveral manners of divine Revelation.

AS *Idolatry* originally ſprang from miſtaking of Scripture: ſo Witch-craft and Sorcery (which holdeth neer affinity with *Idolatry*) ſeemeth to have had its firſt beginning from an imitation of *Gods Oracles. God ſpake in divers manners, Heb.* 1.1. *By Dreams, by Urim, by Prophets,* 1 *Sam.* 28. 6,7. When the Lord would by none of theſe anſwer *King Saul*, then he ſought to a *Witch.* To theſe might be added, *Gods* ſpeaking from between the *Cherubims*, his anſwering by *Viſions*, *Angels*, and *Voices:* but the chief manners of revealing himſelf, obſerved by the *Hebrew* Writers, are four, which they term (*a*) *four degrees of Prophecy*, or *divine Revelation:* ſomewhat therefore being ſpoken of theſe, I purpoſe to explain the ſeveral ſorts of unlawful divinations mentioned in Scripture.

a P. Fagius in Exod. 28.

The *Firſt* degree was נבואה *Nebuah*, *Prophecy.* This was, when *God* did by certain *Viſions and Apparitions reveal his will.*

The *ſecond*, was רוח הקדש *Ruach Hacodeſch, The inſpiration of the Holy Ghoſt*, whereby the party was inabled, *without Viſions or Apparitions*, to propheſie: ſome ſhewing the difference between theſe two, (*b*) add that the *gift of Prophecy* did caſt a man into a trance or ecſtaſie, all his ſenſes being taken from him: but the *inſpiration of the Holy Ghoſt* was without any ſuch ecſtaſie, or abolition of the ſenſes, as appeareth in *Job*, *David*, *Daniel.* Both theſe degrees, as likewiſe *mirU* and *Thummim*, ceaſed in the *ſecond Temple*, whence

b D. Kimchi. Præfat. in Pſal.

whence their ancient *Doctors* ſay, (c) that after the *latter Prophets Haggai, Zachary,* and *Malachy* were dead, the *Holy Ghoſt went up, or departed from Iſrael.* Howbeit they had the uſe of a *voice* or *eccho from heaven.* In which ſpeech, we are not to underſtand that the *Holy Ghoſt* wrought not at all upon the creatures, or that it wrought not then in the ſanctification of men as in former times, but that this *extraordinary inabling men to Prophecy by the inſpiration of the Holy Ghoſt, then ceaſed*; and in this ſenſe, the *Holy Ghoſt was ſaid to have departed from Iſrael.* Unto this common received opinion, that paſſage might have reference, *Acts* 19. *We have not ſo much as heard whether there be an holy Ghoſt or no.* That they did not doubt the diſtinction of Perſons, appeareth clear, if that be true which (d) ſome have noted, that the ancient *Jews* before *Chriſt*, were ſo catechiſed in that point, that they obſerved the *myſtery of the Trinity* in the name יהוה *Jehovah*; for though the name conſiſted of *four letters in number*, whence it was called τετραγράμματον, *Quadri-literum*, yet there were but *three ſorts of letters in the name*: י *Jod* ſignifieth the *Father*, who was the beginning of all things: ו *Vau* is a conjunction copulative, and denoteth the *third perſon in Trinity*, which proceedeth from the *Father* and the *Son*; ה *He*, ſignified the *Son of God.* The *Rabbins* have a ſaying, that *God* made all things, *in littera* ה *He.* They may allude to this, that he made all things by his word: He ſaid, Let there be thus, and thus: and it was ſo: but they may alſo allude to the *ſecond perſon in Trinity.* And furthermore they note that, ה *He*, is doubled in this Name, to demonſtrate both natures of our Bleſſed *Saviour.*

(c) *Talmud. in Sanhedrin c. 1*

(d) *P. Perius in Exod 18.*

The *third degree* was *Urim* and *Thummim. Urim* ſignifieth light, and *Thummim* perfection. That they

were two Ornaments in the *High-Priest's breſt-plate*, is generally agreed upon: but what manner of Ornaments, or how they gave anſwer, is hard to reſolve. (*e*) Some think them to be the four rows of ſtones in the breſt-plate, the *ſplendor and brightneſs* of which fore-ſhewed victory; and, by the rule of contraries, we may gather, that the *darkneſs of the ſtones* not ſhining preſaged evil. (*f*) Others ſay, it was the name *Jehovah* put in the doubling of the breſt-plate, for that was double, *Exod.* 28. 16. (*g*) Others declare the manner of conſulting with *Urim* and *Thummim*, thus. *Firſt*, they ſay that only the *King*, or elſe the (*r*) *Father of the Conſiſtory* had power to conſult, or to propoſe the matter unto the *Prieſt*, and the *Prieſt* only had power to reſolve. Secondly, that the matter propoſed muſt not be trivial, but of moment and great difficulty. Thirdly, that this holy Writing, termed *Urim* and *Thummim*, conſiſted of all the *Tribes names*, and likewiſe of the *Patriarks*, *Abraham*, *Iſaac*, and *Jacob*; ſo that no letter of the *Alphabet* was wanting. The queſtion being propoſed, ſome ſay that the letters which gave the anſwer were בולטות (*i.e.*) *they did ariſe* and *eminently appear above the others.* An example they take from the 2 *Sam.* 2. 1. When *David* aſked the *Lord*, Shall I go up into any of the Cities of *Judah?* The *Lord* anſwered, עלה *Gnaleh*, *Go up.* Here, ſay they, ע appeared out of the name of שמעין *Shimeon*, ל out of the name לוי *Levi*, ה out of the name of יהודה *Jehudah.* Others ſay, that the letters which repreſented the *Oracle* were מצטרפות (*i.e.*) that they did after a ſtrange manner *joyn themſelves into perfect ſyllables* and intire words, and made the anſwer compleat. Many other opinions might be reckoned up: (*b*) but he ſpoke beſt, who ingenuouſly confeſſed that he knew

e *Joſep. Antiq. lib. 3. cap. 9.*

f *R. Solom. quemadmodum refert D. Kimchi in radic.*

g *Talmud. in Jonah cap. 6. Vid. P. Fagium in Exod. 28.*

r *Abbeth din.*

h *R. David in radic.*

knew not what *Urim* and *Thummim* was.

The fourth degree was בת קול *Bath Kol*; *Filia vocis*, *the Daughter of a voice*, or an *eccho*: by it, is meant a *voice from heaven*, *declaring the will of God*; it took place in the *second Temple*, when the *three former degrees of Prophesy ceased*: it gave testimony of our *Saviour*; Lo a *voice from Heaven*, saying: *This is my beloved Son in whom I am well pleased*, *Matth.*3.17. It was in truth the *prologue*, *preface*, or *type of that true voice of the Father*, that *eternal Word which revealed his Fathers will unto Mankind.*

These were the Extraordinary means by which *God* revealed himself to his people of old: Ordinarily he revealed himself by his *written word.* Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one *committed to writing*, which they called שבכתב תורה *Thora Schebictab*, the *written Law*: the other, *delivered by tradition*, תורה בעל פה *Thora begnal pe.* It was also termed their *Kabbala*, from קבל *Kibbel*, signifying *Accipere*, *To receive or learn.* They say, both were delivered by *God* unto *Moses* in mount *Sinai*; but this latter was delivered from *Moses to Joshua*, *from Joshua to the Elders*, *from the Elders to the Prophets*, *from the Prophets to those of the great Synagogue*, *and so successively to after-ages*; *till at last it was digested into one book*, *containing principally precepts & directions for those Israelites*, *which inhabited the Holy Land.* It is called *Talmud Ierosolymitanum.* It was composed in *the year of our Lord* 230. This, because it containeth but a few constitutions, is but of little use. About 500. *years after Christ*, then was there a more full and exact collection of their constitutions, for direction of those *Jews* which dwelt in *Babylon*, and other forrain places; this is termed

Talmud Babylonicum, and is of greateſt uſe among Authors, it obtaineth the body of their *Civil and Canon Law*. This traditional *Law* they hold to be as authentique as their *written word*, and that *Moſes* received it from *God* when he received the *Law*; for, ſay they, were it not for this Expoſition, the *Decalogue* it ſelf might have been delivered (*a*) *in hora veloci, in leſs than an hour*.

(*a*) בשעה קלח

Moſes Kotſenſ. in præf. at.

Here we muſt know that the word *Kabbala*, when it is applied to the *Kabbaliſts*, to differecne them from the *Talmudiſts*, is taken in a ſtricter ſenſe, and ſignifieth thoſe *ſubtilties*, or *myſteries*, which are obſerved from the different writing of ſome letters in the Scripture, from the *tranſpoſing of them*, from a *myſtical kind of Arithmetick*, &c. This was never wholly committed to writing. Some inſtances we have, *Gen.* 23. 2. *Abraham came* לבכחה *to weep for Sara*, Here "Baal Turim. "becauſe the letter *Caph* is leſſe than the reſt, they note that *Abraham wept but a little for* Sara, becauſe ſhe was old. Again, the letter *Aleph* is found ſix times in the firſt verſe of *Geneſis*; hence *R. Elias* collected, that the world ſhould endure but *ſix thouſand yeares*; becauſe *Aleph* in the *Hebrew computation* ſtandeth for a thouſand. From the *tranſpoſition of letters* they conclude after this manner; חרם *Cherem* ſignifieth an *Anathema* or *Excommunication*, by a *Metathesis* or *tranſpoſition of letters*, it is made רחם *Rachem*, ſignifying *mercie*; by another *tranſpoſition*, it is made רמח *Ramach*, which letters in the *Jews computation*, make 248. which in their Anatomy, they finde to be the juſt number of members in a mans body. Their concluſion hence is, that if *an excommunicated perſon do truly repent, then his Cherem is turned into Rachem; his curſe turned into a bleſſing: if he do not repent, then his Cherem entreth into Ramach*,

Ramach, the curſe entreth into all his members, to the utter deſtroying of the whole man. Again, אישׁ *Iſch*, ſignifieth *a man*, אשׁה *Iſcha*, *a woman*. Hence they note, that in the *name of a man* there is י *Jod*, which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both theſe make יה *Jah* one of the names of God: theſe being taken away, in *both names* there remain אש *Eſch*, ſignifying *Fire*, to ſhew, that as long as man and wife agree, *God is with them*, but when they diſagree, *fire is between them*. Thus we ſee, what vain myſteries their *Kabbaliſts* obſerve.

CHAP. IX.

Their Teraphim.

CONcerning the *Teraphim*, two things are eſpecially to be inquired. *Firſt*, what they were? *Secondly*, for what uſe? The word תרף *Taraph* ſignifieth in general the *complete Image of a man*. *Michol* took an *Image*, (*a Teraphim*) and laid it in the bed, 1 *Sam.* 19. 13. More particularly it ſignifieth an *Idol* or *Image made for mens private uſe in their own houſes*, ſo that theſe Images ſeem to have been their *Penates* or *Lares*, their houſhold-*gods*; wherefore haſt thou ſtollen my *Gods*? [*my Teraphim?*] *Gen.* 31. 30. And this man *Micah* had *an houſe of gods*, and made an *Ephod* and *Teraphim*, *Jud.* 17. 5. becauſe of the worſhip exhibited to thoſe Idols. Hence from the *Hebrew Taraph*, or as ſome read it, *Tharap*, commeth the *Greek* (a) θρησκευω, *to worſhip*. The manner how theſe *Images* were made, is fondly conceited thus among the *Rabbins*; *They* (b) *killed a man that was a firſt-born ſon, and*

a *Of adoration* Heſiod, *Lexic.* & *Suid.*

b *R. Eliezer. vid. Elkan Thisbit.*

wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it, and worshipped it. With such *Laban* spake, say they: but without controversie, the *Teraphim* which *Michol* put in the bed, was a *compleat Statue or Image of a man.* The use of these *Images* was, to consult with them as with *Oracles*, concerning things for the present unknown, or futurely to come. To this purpose they were made by *Astrologers* (e) under certain constellations, capable of heavenly influences, whereby they were inabled to speak. The *Teraphims have spoken vanity*, Zach. 10. 2. And among other reasons, why *Rachel* stole away her Father's Images, this is thought to be one, That *Laban* might not, by consulting with these Images, discover what way *Jacob* took in his flight.

e *Aben Esia. Gen.* 31.

Chap. X.

The several sorts of Divinations forbidden.

We shall find, *Deut.* 18. 10, 11. those *Diviners*, which are by the Law forbidden, distinguished into *seven kinds*; not because there were no other, but they were the most usual. 1, *An Observer of times.* 2, *An Inchanter.* 3, *A Witch.* 4, *A Charmer.* 5, *A Consulter with familiar spirits.* 6, *A Wizard.* 7, *A Necromancer.* To these we may add an *eighth* out of *Hos.* 4. 12. *Consulting with the staff.* And a ninth out of *Ezekiel* 21. 21. *A Consulter with intrals.* 1, The first is

a *Jarchi Levit.* 19. 26.

מעונן An *Observer of times*, (a) one that distinguisheth times and seasons, saying, *Such a day is good, or such a day is naught; such an hour, such a week, such a month is luckie,*

lucky, and such and such unlucky, for such and such businesses: (*b*) whence those that derive the word from עין *Gnajin*, signifying an *eye*, (as if hereby were meant a *Jugler*, or *Impostor, who deceived the eyes of his spectators by casting a mist before them*) utterly mistake: more pertinently they speak, who derive it from עונה *Gnona*, signifying *Time*. But of all I approve those who derive it (*c*) from ענן *Gnanan*, *A cloud*, as if the original signifyed properly a *Planetary*, or *Star-gazer*. Hereby he is distinguished from the second sort of unlawful *Diviners*, for he also was an observer of times; *the first* drawing his conclusions from the *colour or motion of the clouds*: the *second*, from his own *superstitious observation of good and evil events, happening upon such and such days, such and such times*. The *first* seemeth to have drawn his conclusions *à priori*, from the *clouds* or *Planets, causing good and bad events*: the *second à posteriori, from the Events themselves, happening upon such & such times*. This *Planetary*, when he observed the *clouds*, seemeth to have stood with *his face Eastward*, his *back Westward, his right hand towards the South, and his left hand towards the North*: Except it was from this posture of the *Star-gazers body* in time of observing, I find no reason why the *Hebrews* should term the *Eastern part* of the world קדים *Kadim* (i.e.) *the former part of the world*: the *Western part* אחור (i.e.) the *back-part*; the *South part* ימין *Jamin* (i.e.) the *right hand*; The *North part* שמאל *Shemol*, (i.e.) the *left hand*: The reason of these denominations, because *Adam* was created with his face toward the *East*, is as vain, as hard to prove.

b *D. Kimchi in rad.*

c *Aben Ezra Levit. 19 26.*

2. The second is מנחש *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The original signifieth such a one *who out of his own experience*

experience draweth obſervations, to fore-tel good or evil to come, as *Soothſayers* do, by obſerving ſuch & ſuch events, by ſuch & ſuch flyings of birds, ſcreechings or kawings. The *Rabbins* ſpeak in this wiſe: (*b*) *He is Menacheſch a Soothſayer, who will ſay, Becauſe a morſel of Bread is fallen out of his mouth, or his ſtaff out of his hand, or his ſon called him back, or a Crow kawed unto him, or a Goat paſſed by him, or a Serpent was on his right hand, or a Fox on his left hand; therefore he will ſay, Do not this or that to day.* This word is uſed, *Gen.* 30. 27. I have *learned by experience*, ſaith *Laban*, that the *Lord* hath bleſſed me for thy ſake. Again, *Gen.* 44. 5. Is not this the Cup in which my *Lord* drinketh? and whereby indeed he *divineth*? That is, *proveth or maketh trial or experience what manner of men ye are*: the *Heathen* people were very ſuperſtitious in theſe obſervations: Some days were *Atri*, others *Albi*; ſome *unlucky*, others *lucky*; on ſome days they counted it unfortunate to begin battail, on ſome moneths unfortunate to marry.

b D Kimchi in radic.

Menſe malum Maio nubere, vulgus ait.
Ovid. Faſt.

And as they were *ſuperſtitious in obſerving unlucky ſignes*, ſo likewiſe in the means uſed to *avert the evil* portended: the means were either *words* or *deeds*. (*c*) *Deeds*; Thus if an unlucky bird, or ſuch like came in their way, *they would fling ſtones at it*: and of this ſort is the *ſcratching of a ſuſpected Witch*, which amongſt the ſimpler ſort of people is thought to be a means to cure *Witchcraft*. *By words*; They thought to elude the evil, ſignified by ſuch ſignes, when they ſay, Εἰς κεφαλὴν σὴν, *In caput tuum recidat hoc omen*; *This evil light on thine own head.*

c Plura iſtiuſmodi vide apud Theophraſtum Character. ubi Interpp.

The third is מכשף *Mecaſcheph*, *A Witch*, properly a *Jugler*. The original ſignifieth ſuch a kind of *Sorcerer* who

who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are. The same word is applyed to the *Sorcerers in Egypt, who resisted Moses, Exod.* 7. 11. Then *Pharaoh* also called *Mecaschphim*, the *Sorcerers*. Now the *Magicians* in *Egypt*, they also did in like manner with their *Inchantments*. This latter part of the text explaineth what those *Socerers* were. In that they are called *Magicians*, it implyeth their *learning*, that they were *wise men*, and *great Philosophers*: the word *Inchantments* declareth the *manner of the deluſion*, & it hath the signification of such a *sight*, *whereby the eyes are deluded*: for להטים *Lahatim*, there translated *inchantments*, importeth the *glistring flames of a fire, or sword*; *wherewith the eyes of men are dazled*. The *Greek* version doth not unfitly term them φαρμακοις, *Vnguentarios, Seplasiarios, Compounders of Medicins*, or, if you please, (f) *complexion-makers, such artisans who mask men and womens faces with paintings and false-complexions*. Hence it is that the *Apostle* compareth such *false-teachers* (who, *under a form and shew of godliness*, lead captive silly women) to the *Egyptian Sorcerers, Jannes and Jambres, who resisted Moses*, 2 *Tim.* 3. 8. These two were of chief note. In the (g) *Talmud* they are called *Johanne* and *Mamre*; by (h) *Numenius, a Pythagorean, Jannes* & *Mambres*; by *Pliny, Jannes* and *Jotape*.

(f) φαρμακευτὰς καὶ ἰατρικὰς, *Suidas.*

(g) *Talmud. tract. Menachoth c.* 9.

(h) *Origen contra Celsum. l.* 4.

The fourth is חובר *Chober, a Charmer*. The *Hebrew* word signifieth *conjoyning* or *consociating*; either from the *league* and *fellowship* which such persons have with the Devil, or, as *Bodine* thinketh, (k) *because such kinde of Witches have frequent meetings, in which they dance and make merry together*. *Onkelos* translateth such a charmer רטין *Raten, a mutterer*, intimating the manner of these Witcheries, to be by the *muttering*, or

(i) *Blomat. hist. l.* 30. *c.* 1.

(k) *Bodin. Mag. damon. l.* 1. *c.* 6.

or soft speaking of some spell or charm. The description of a *charmer* is thus delivered: (*l*) *He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishness thinketh that these words are profitable: that, if one say so or so, unto a Serpent or Scorpion, it cannot hurt a man; and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible; likewise he that readeth over an Infant, that it may not be frighted, or that layeth the Book of the Law, or the Phylacteries upon a child that it may sleep; such are not only among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of the Scripture, medicine for the body; whereas they are not, but medicine for the soul. As it is written, Prov. 3. 22. They shall be life unto thy soul.* Of this sort was that, whereof (*m*) *Bodinus* speaketh, *That a child by saying a certain verse out of the Psalms, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.*

l *Maimonid. tract. 1 doctel. c. 11. sect. 10. 12.*

m *Bodin. Mag. daemon. l. 2. c. 1*

The fifth, שאל אוב *Scheel-Ob, a Consulter with Ob*, or *with familiar spirits. Ob* signifieth properly a *Bottle*, and is applyed in divers places of Scripture to *Magicians*, because they being possessed with an evil spirit, speak with a soft and hollow voice, *as out of a bottle.* The *Greek* called them ἐγγαστρίμυθους, (*n*) *Ventriloquos*, *such whose voice seemeth to proceed out of their belly.* Such a *Diviner* was the Damosel, *Act.* 16. 16. in (*o*) Saint *Augustines* judgement; and is probably thought so by most Expositors, who are of opinion, that the *spirit of Python*, with which the Damosel was possessed, is the same which the *spirit of Ob* was amongst the *Hebrews.* Hence the *Witch of Endor*, whom *Saul* requested to raise up *Samuel*, is said in *Hebrew* to have consulted

n *Chrysostom. 1 Cor. 12. Tertul. adv. Marcion. l. 4. c. 21.*

o *August. 2. de doctr. Christ. c. 33.*

sulted with *Ob*; but among the *Latine* Expositors, she is commonly translated *Pythonissa*, *one possessed with the spirit of Python.*

The sixth is ידעני *Iiddegnoni*, *A Wizard*; in the *Greek*, he is translated sometimes γνώστης, *a cunning-man*, In both languages he had his name from *knowledg*, which either the *Wizard* professed himself to have, or the common people thought him to have. The *Rabbies* say, he was called in *Hebrew from a certain beast named by them* (p) *Jadua*, *in shape resembling a man*; *because these Wizards when they did utter their propheſies, held a bone of this beast between their teeth.* This happly might be some *diabolical Sacrament or Ceremony*, used for the confirmation of the league between *Satan* and the *Wizard*. (q) *Prophane* history mentioneth divinations of the like kind, as that *Magicians* were wont to eat the principal parts and members of such beasts, which they deemed *Prophetical*, thinking thereby, that by a kinde of μετεμψύχωσις, the soul of such beasts would be conveyed into their bodies, whereby they might be enabled for propheſy.

(p) P. Fag. Levit. 19. Verum Athenaeus hoc testimonium vocat Xenokrates. Vid. Bodin. Mag. daemon. l. 1. c. 6. p. 89.

(q) Peter. de Mag. pag. 57.

The seventh is דורש אל המתים *Doresch el hammethim*; the *Greek* answereth word for word ἐπερωτῶν τὸν νεκρὸν, *An inquirer of the dead*, a *Necromancer*. Such diviners consulted with *Satan in the shape of a dead man*. A memorable Example we finde recorded, 1 *Sam.* 29. There, *King Saul* about to warr with the *Philistims*, (*God* denying to answer him either by *dreams*, or by *Urim*, or by *Prophets*); upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raised up from the dead*, to tell him the issue of the warr. Now that this was not, in truth, *Samuel*, is easily evinced, both by testi-

monies

monies of the learned, and reaſons. *Firſt*, it is improbable, that *God* who had denyed to anſwer him by any *ordinary means*, ſhould now deign him an anſwer ſo *extraordinary*. *Secondly*, no Witch or Devil can diſturb the bodies or ſouls of ſuch as dy in the *Lord*, becauſe they reſt from their labours, *Rev.* 14. 14. *Thirdly*, if it had been *Samuel*, he would doubtleſs have reproved *Saul for conſulting with Witches*.

The eight is שאל מקלא *Scoel maklo*, *a Conſulter with his Staff*, *Hoſ.* 4. 12. *Jerom* ſaith, the manner of this divination was thus: *That if the doubt were between two or three Cities, which firſt ſhould be aſſaulted; to determin this, they wrote the names of the Cities upon certain ſtaves or arrows, which being ſhaked in a quiver together, the firſt that was pulled out, determined the City.* (r) Others deliver the manner of this conſultation to have been thus: *The conſulter meaſured his Staff by ſpans, or by the length of his finger, ſaying as he meaſured, I will go, I will not go; I will do ſuch a thing, I will not do it; and as the laſt ſpan fell out, ſo he determined*: This was termed by the Heathens ῥαβδομαντεία or βελομαντεία, *divination by rods or arrows*.

r *Vid. Druſ. in Deut. pag.* 592.

The ninth was ראה בכבד *Roe baccabed*, *a Diviner by intrals*, *Ezek.* 21. 21. *Nebuchadnezer* being to make warr both with the *Jews* and the *Ammonites*, and doubting in the way, againſt whether of theſe he ſhould make his firſt on-ſet; *Firſt*, he conſulted with his *arrows* and *ſtaves*, of which hath been ſpoken immediately before; *Secondly*, he conſulted with the *intrals of beaſts*. This practice was generally received among the *Heathens*, and becauſe the *Liver* was the principal member obſerved, it was called ἡπατοσκοπία, *Conſultation with the Liver*. Three things were obſerved in this kinde of Divination. *Firſt*, the *colour*

of

of the intrals, whether they were all well *coloured*. *Secondly*, their *place*, whether none were *displaced*. *Thirdly*, the *number*, whether none were *wanting*; Among those that were wanting, the want of the Liver or the Heart chiefly presaged ill. That day when *Julius Cæsar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE

THE FIFTH BOOK.

Of their Consistories.

CHAP. I.

Their Courts of Judgment, especially their Ecclesiastical Consistory.

THERE were in *Israel* distinct *Courts*, consisting of distinct *persons*; the one principally for *Church-businesses*, the other for *affairs in the Common wealth*; the one an (*a*) *Ecclesiastical Consistory*, the other a *civil Judicatory*: Of these, and their several censures, and punishments, it remaineth now to be spoken.

a *Junius Analyt. Expos. Deut.* 17.

These different Consistories or *Courts* of Justice, we find first distinguisht, *Deut.* 17. 12. *He which will not hearken unto the Priest, or unto the Judg.* &c. Where the people of *Israel* are directed in what cases, & to what persons they should make their appeals from inferior *Courts*; namely, to the *Priest*, *in matters spiritual or ceremonial*; and to the *Judg*, *in matters civil*

vil or criminal. Theſe two *Courts* are more plainly diſtinguiſhed, 2 *Chron.* 19. where *Jehoſaphat* reforming many abuſes in *Church* and *Common-wealth*, firſt appointed thorowout all the fenced Cities of *Judah*, *ſecular Judges* to determine criminal cauſes, *verſ.* 5. And at *Jeruſalem* he appointed a *ſpiritual Court*, conſiſting of *Levites*, *Prieſts*, *and the chief Fathers of Iſrael*, *verſ.* 8. And in cauſes ſpiritual for the *Lord*, *Amariah* the *High-Prieſt*, was chief; in cauſes criminal for the *King*, *Zebediah* was chief, *verſ.* 11. Likewiſe the *Prophet Jeremiah* is condemned to dy, by the *Conſiſtory of Prieſts*, *Jer.* 26. 8. But by the *Conſiſtory of Princes*, *or ſecular Judges*, *ſitting in the gate*, he was abſolved and diſcharged, *verſ.* 16. Yea, although the tyranny of *Antiochus*, and the troubleſome times enſuing, had bred ſuch a confuſion in matters of government among the *Jews*, that an evident diſtinction can hardly be found in the *New Teſtament*: yet ſome footſteps and imperfect tokens of both Courts, are there obſerved, principally *Matth.* 21. 23. *It. Matth.* 26. 3. The *chief Prieſts*, and the *Elders* of the people, are named as two *diſtinct Conſiſtories*: and each Conſiſtorie ſeemeth to be differenced by its proper name; the *ſecular Conſiſtory* termed βουλη, *A Councel*: the *ſpiritual* termed συναγωγη, *A Synagogue*. *They will deliver you up to their Councils, and they will ſcourge you in their Synagogues*, *Mat.* 10. 27. Hence that great Aſſembly of *Prophets*, & holy men, called together by *Eſra*, for the reformation of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *Their great Synagogue.*

The office of the *Eccleſiaſtical Court* was, to put a difference between things *holy and unholy*, and between *clean and unclean*, *Levit.* 10. 10. and to *determine appeals in controverſies of difficulty.* It was a *repreſenta-*

tive Church. Hence is that, *Dic Ecclesiæ, Math.* 18.16. *Tell the Church*, becauſe unto them belonged the *power of Excommunecation*, the ſeveral ſorts of which cenſure follow in the next Chapter.

Only here take notice: that as, in the *Civil Conſiſtories*, conſiſting of *ſeventy Judges*, which was the ſupreme Court, there were Two ſate as chief; namely, one whom they termed *Naſi*, the *Lord Chief Juſtice*; and the other, whom they termed *Ab beth-din*, the *Father of the Senate*: ſo in the *Eccleſiaſtical Conſiſtory*, the *high-Prieſt* and *his Sagan*, or *ſecond high-Prieſt*, ſate chief there, 2 *King.* 23. 4. (*b*) That the *high-Prieſt* ſate in the *Sanhedrim* neceſſarily, is an errour; for he was not elected into that Company, except he were a man of extraordinary wiſdom. Again, note that ſometimes both *Conſiſtories* aſſembled together, as often as the matters to be determined were partly *Ceremonial*, partly *Civil*, partly belonging to the *Church*, partly to the *Commonwealth*: which being not noted, cauſeth the *Courts* not to be diſtinguiſhed by many Expoſitors. This meeting and joyning of both *Conſiſtories*, often appeareth in the *Goſpel.* The *chief-Prieſts* and *Elders* meet together.

b *Moſes Kotſenſ. in Sanhedrim.*

CHAP. II.

Of their Excommunication.

THey had three *degrees of Excommunication.* The firſt was called in the *N.T. a caſting out of the Synagogue*, *Joh.* 9.22. by the *Jews*, (a) *Nidui* [i.] *a ſeparation* or *putting away.* (b) It ſignifieth *a ſeparation from all com-*

(a) נדוי Significat hæc vox Separationem, Elongationem. Deducitur a verbo נדה Separavit. Hinc etiam proſcriptus, proſligatus, aut ſeparatus quiſpiam dicitur נבדל b Buxtorf. ex Rabbinis Epiſtol. Hebr. pag. 55.

merce

merce or ſociety with any man or woman for the diſtance of *four Cubits*; alſo, *from eating or drinking with any*; *from the uſe of the marriage-bed, from ſhaving, waſhing, or the like*, according to the pleaſure of the *Judg*, and the quality of the offence: It was of force *thirty days*, yet ſo that they might be ſhortned upon repentance. He that was thus *excommunicated*, had power to *be preſent at divine Service*; *to teach others, and learn of others*; *he hired others, & was hired himſelf*; but always on condition of the foreſaid *Separation*. If he remained impenitent; according to the pleaſure of the *Judg*, his puniſhment was increaſed, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not *circumciſed*: If he dyed without repentance, then by the ſentence of the *Judg a ſtone* was caſt upon his *coffin* or bier, to ſhew that he was worthy to be *ſtoned*. They mourned not for ſuch an one with ſolemn lamentation, they followed him not unto the grave, nor buried him with common burial.

The ſecond was called in the *N.T. a giving one over to Satan*, 1 *Cor.* 5.5. by the *Jews* חרם *cherem*. For the better underſtanding of this word we muſt know, that it is not uſed in this ſenſe in the *Old Teſtament*: there we ſhall find it applyed unto *perſons*, or to *things*. If to *perſons*, then it ſignifieth *a devoting of them to God by their death*, *Levit* 27. 29, If to *things* then it ſignifieth *a devoting of them unto God*, by ſeparating them from ordinary uſe: hence it is that *Achan* is puniſht for ſtealing the *devoted* thing, *Joſh.* 7. (c) *Perſons* thus *devoted* were termed by the *Greeks* ἀναθήματα, and *devoted things* ἀναθήματα. Notwithſtanding in the *Apoſtles* time both *Cherem*, and ἀνάθεμα, ſignifieth *a ſecond degree of Excommunication*, differing from the former; *First*

c Ruddim ἀναθήματα, dicit Tradit, homines ſacros, & quorum capita conſecrata ſunt & devota: ἀναθήματα vero donaria dicit conſecrata.

becauſe it was not done in a *private Court*, but publiſhed in the audience of the *whole Church*. *Secondly*, maledictions and curſes were added out of the Law of *Moſes*. At the publiſhing hereof, Candles were teened, and when the curſes were ended, they put out the Candles, in token that the excommunicated perſon was *deprived the light of heaven*. This kind of *excommunication* was exerciſed againſt the *inceſtuous perſon*, 1 *Cor.*5.5. And againſt *Hymenæus*, and *Alexander*, 1 *Tim.* 2. 25.

1 *Cor.*5.5. 1 *Tim.*2.25.

The third was called in the *New Teſtament* by the *Syriak* name *Maranatha*, 1 *Cor.* 16. that is, *The Lord commeth*. *Maran* ſignifieth *the Lord*, and *Atha commeth*, and this, they ſay, was inſtituted by *Enoch*, *Jude* 14. The *Jews* called it *Schammatha*; the Etymology of which word I finde to be twofold. Some ſay, it ſoundeth as much as *Maran-atha*, *The Lord commeth*, *d Schem* ſignifying the *Lord*, and *Atha commeth*: *e* others ſay it ſoundeth *There is death*; *Schem* ſignifying *there*, and *Matha*, *death*. Hence we may render it an *excommunication to death*. (f) And this is thought to be the reaſon of that phraſe, 1 *John.*5.16. *There is a ſin unto death*, (*i.e.*) which deſerveth *excommmunication to death*, (*g*) *R. Gerſom* forbad the breaking open of letters, under the penalty of all three ſorts of *excommunication*. And this was termed *Excommunication in ſecreto nominis tetragrammati*: See the form hereof in the *Chapter of the Sadduces*.

b שם Dominus, אתא venit.
c Elias Tiſbites in radice. שמתא
f Bertram de Politia Judaic. cap. 2. pag. 21.
g Buxtorf. Epiſt Hebr. p. 59. in dorſo Epiſtolæ ſubjici ſolebat hanc abbreviaturam מה אמר בודן
i. prohibitum eſt anathema: R. Gerſom luminis captivitatis (ſcil. reſignare has literas.)
b Vid. Juſtelli notas in codicem canonum Eccleſiæ univerſ. ad canon. 25. Beller. de panit. l. 1. c. 21. & Caſaub. Exercit. p. 331. obſervant quintum gradum, quem ille adjecerit, alter quis appellat.

In the *Greek Church* there were (*h*) *four degrees of this cenſure*. 1, Ἀκουμ. Thoſe were cenſured with *this degree*, who were only *barred the Lords Table*: as for entrance into the *Church*, hearing the Word, praying with the Congregations, they enjoyed equal liberty with *other Chriſtians*; they might ſtand by and behold

behold others receive the *Sacrament*, but themſelves did not partake thereof, whence they were called *Stantes*. 2. *Voltidum*: Concerning this cenſure, all that I read of it, is this; That he that is *thus cenſured*, hath admittance into the *Church*, (*i*) but his place muſt be *behinde the Pulpit*, and he muſt depart with the *Catechumeni*, that is, ſuch *Pagans* who were gained to the *Chriſtian* faith, but not fully admitted into the *Church*, becauſe they wanted Baptiſm; and therefore that they might not pray promiſcuouſly with other *Chriſtians*, there was a place behind the *Quire of the Church*, in the manner of Cloyſters, allotted to them, and was from them called (*k*) *Catechumenium*: This I take to be the place for this *ſecond degree of Excommunication*, ſo that the force of this cenſure I think to conſiſt in theſe three things. Firſt, they were *barred the Lords Table*. Secondly, they might *not ſtand by, at the adminiſtration of the Lords Supper*, (which was allowed in the firſt degree) and this appeareth clearly, becauſe the *Catechumeni departed alwayes at the Celebration of the Communion*; for to them principally it was ſaid, *Ite miſſa eſt*. Thirdly, though they might *genuflexion*, *fall down on their knees and pray*, and were thence called *Succumbentes*; yet this they might not doe in the Congregation, but only in that place *behinde the Quire or Pulpit*, which was allotted to the *Catechumeni*, and in this alſo, this *ſecond degree* differeth from the *firſt*. The third ſort of cenſure was *audiens*, the party *thus Cenſured* was permitted to come no further than the *Church-porch*, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, nor to approach the *Lords Table*; whence ſuch were termed *Audientes*. The fourth and laſt ſort, was *ſubjectio*; perſons under *this cenſure* ſtood

i *Vid. Juſtel. loco citato.*

k *Hoſpin. de Templis. p.* 88.

quite without the *Church*, requeſting thoſe that entred in, with tears and weeping, to petition the *Lord* for mercy toward them; whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was cenſured by the *firſt degree of Excommunication* called *Niddui*, and that the *laſt* called *Schammatha*, was of *Enochs conſtitution*; both theſe being of ſuch antiquity, I dare not ſay, that *the three degrees of Excommunication* were borrowed from the *three ſorts of uncleanneſs*, which excluded people out of the *three* (i) *Camps*, though there was an obſervable proportion between them. *Niddui* may be parallel'd with the excluſion out of the *Camp of God alone*, which befel thoſe that were defiled by touch of the dead: *Cherem* may be compared to the excluſion out of the *Camp of God, and the Camp of Levi*, which befel thoſe that were defiled of an iſſue. *Schammatha* may be compared with the excluſion out of *all three Camps, the Camp of God, the Camp of Levi, and the Camp of Iſrael*; this befel thoſe that were defiled of leproſie. And from the *Jews* it is probable that the *Greek* and *Latine Churches* borrowed their *degrees of Excommunication*.

(i) *De quibus P. Fagius in Num. 5. 2.*

Chap. III.

Their Civil Conſiſtories, what perſons were neceſſarily preſent in them.

IN many things, men might be ſinful in reſpect of *Gods Law*; though not liable to puniſhment, in reſpect of *mans*; *Thou ſhalt not avenge, nor be mindful of wrong*, *Levit.* 19. 18. which the *Hebrews* explain thus, *To avenge*, is to deny a good turn to one who formerly denyed him. To *be mindful of wrong*, is

to

to doe a good turn to one who formerly would not do ſo much for him, but, at the doing thereof, to upbraid the other of his unkindneſs. They illuſtrate it thus: when *Ruben* ſaith to *Simeon*, Lend me thy hatchet; he anſwereth, I will not lend thee: Afterward *Simeon* hath need to borrow a hatchet of *Ruben*, and ſaith unto him, Lend me thy hatchet; *Ruben* ſaith unto him, I will not lend thee; Thou wouldſt not lend me thine: this is, נקימה *Fekima*, *Avengement*. Now, when *Ruben* ſaith to *Simeon*, Lend me thy hatchet; he anſwereth, I will not lend thee; afterward *Simeon* borroweth an hatchet of *Ruben*, *Ruben* ſaith, Lo I will lend it thee, I will not deal with thee, as thou dealteſt with me, this is נטירה *Netira*. *Mindfulneſs*: Both theſe were ſinful, but not liable to mans judgement.

In all *Civil Courts*, five ſorts of perſons were alwaies preſent. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witneſſes*. In the *ſupreme Court*, there was one that was chief over all the other *Judges*, they called him in *Hebrew*, *Naſi*; in *Greek*, ἄρχων. *The Prince*. His leave was craved for the trial of actions: The *Witneſſes* were at leaſt two, *Deut.* 19.13. If they were falſe, they puniſht them with a *Talio*, the ſame puniſhment which he intended againſt his brother, *Deut.* 19. 19. The *Notaries* were two, (*a*) one ſtood on the *right hand*, *to write the ſentence of abſolution*, and what was ſpoken in defence of the party; the other ſtood on the *left hand*, *to write the ſentence of condemnation*, and the objections againſt the party. (*b*) *Druſius* thinks that *Chriſt* ſpeaking of the laſt Judgment, had reference to this; *He ſhall ſet the ſheep on the right hand, and on the left the goats*, *Matt.* 25.23. The *Officers* were in manner of *Sheriffs*, they were preſent to execute what the *Judges* determined,

a *Moſes Kotſenſ. in Sanhedrim.*

b *Druſ. prætorit. Matt.* 25.

whence they carried up and down their *Staves* * and *Whips*, as the *Consuls* at *Rome* had *Rods* and *Axes* carried before them, for the readier execution of justice. In *Hebrew* they are called שוטרים *Schoterim*; by the Septuagint sometimes γραμματεῖς; in our *English* translation, commonly *Officers*, and by Saint *Luke* ὑπηρέται. For doubtless there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary, (ἄρχοντι) to the *Magistrate*, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*; he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the right hand of the poor, to save him from those that judge his soul, *Psalm* 119. 31. that is, the *Lord shall plead his cause*. And *Satan* stood at the *right hand* of *Joshua*, *Zach.* 3. 1. that is, *to accuse him, or plead against him*. When Saint *John* speaketh, *If any man sin, we have an Advocate*, 2 *Joh.* 2. 1. he alludeth unto this *Baal-rib*, or *Pleader*. The *Judges*, they examined and determined matters, and, after examination, sentence was pronounced by the *Judge* in this manner; *Tu N. justus, Tu N. reus. Thou Simeon art just, Thou Ruben art guilty*: at the pronunciation of which, the guilty person was dragged to the place of execution: *When he shall be judged, let him be condemned*, *Psal.* 109. 7. the *Hebrew* is, *Let him go out wicked*.

* *Moses Kotsensis. in Sanhedrim.*

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronunciation of sentence, both absolved men, and condemned them. The *Romans* gave sentence by casting in tables into a certain Box or Urn prepared for the purpose: if they absolved any, they wrote the letter *A*, in the table, it being

c *Rosin. Antiq. Rom. l. 9. c. 24.*

ing the firſt letter of *Abſolvo*: if they would condemn any, they caſt into it a table with *C* written in it, which is the firſt letter of *Condemno*: If the matter were hard to determin they would caſt in other tables with *N. L.* ſignifying *Non liquet.* The (*d*) *Græcians* in like manner uſed three letters, θ was a token of *Condemnation*, which occaſioned that of *Perſius*. (d) Eraſm. Adag. θ præfig.

Et potis es nigrum vitio præfigere theta.

T was a token of *Abſolution*; Δ, of *Ampliation*. Others ſignified *Condemnation*, by giving a *black ſtone*; and *Abſolution*, by giving a *white ſtone*.

Mos erat Antiquis, niveis atriſque lapillis,
Hos damnare reos, illos abſolvere culpâ.
Ovid. Metamor. 15.

To this there ſeemeth to be alluſion, *Revel.* 2. 17. To him who *overcometh*, I will give a *white ſtone*, that is, I will *abſolve* and *acquit* him in the day of judgment.

Note theſe three phraſes, ἀναστῆναι εἰς κρίσιν, *To riſe up to judgment*; ἀναστῆναι ἐν κρίσει, *To riſe up in judgment*; ἥττασθαι κατακρινόμενον, *To depart guilty.* The *firſt*, is applyed *to the Judg*, in the execution of juſtice. *When God roſe up to judg*, *Pſal.* 76. 10. that is, *to execute judgment.* The *ſecond*, is applyed to the *party prevailing in judgment. The men of Nineve ſhall riſe up in judgment with this generation*, *Matth.* 12. 41. That is, *ſhall be juſtified before this generation.* The *laſt*, is applyed *to the party condemned*, *Pſal.* 109. 7. *Let him depart guilty or wicked. The ungodly ſhall not ſtand in judgment*, *Pſalm* 1. The like phraſes were in uſe among the *Romans*, *Stare in Senatu*, *To prevail in the Senate*; *Cauſa cadere*, *To be caſt in ones Suit*: But theſe phraſes among the *Romans*, I think to have been taken out of their Fence-Schools, where the ſet poſiture of the body, by which a man prepareth

prepareth himſelf to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de ſtatu*, *To give back*: *Gradum*, *vel ſtatum ſervare*, *To keep ones ſtanding*: and from thence have thoſe elegancies been tranſlated into places of judgment.

CHAP. IV.

The number of their Civil Courts.

THeir Civil Courts were two: סנהדרים גדולה *Sanhedrim gedola*, the *great Conſiſtory*, or *ſupreme Senate*, & סנהדרים קטנה *Sanhedrim Ketanna*, the *leſſer and inferior Court*. Thus I find them divided generally by the *Rabbines*: and although the latter was ſubdivided as will after appear; yet in old time, there were only two firſt branches, which diviſion our *Saviour Chriſt* ſeemeth to have followed, calling the leſſer Court κρίσιν, by the name of *Judgment*: the greater συνέδριον, by the name of a *Council*. Whoſoever is angry with his brother unadviſedly, ſhall be culpable of *Judgment*. Whoſoever ſaith unto his brother *Racah*, ſhall be worthy to be puniſhed by the *Council*: whoſoever ſhall ſay *Fool*, ſhall be worthy to be puniſhed with the *fire of Gehenna*, *Matth.* 5. In which words, as there is a *gradation of ſin*; 1. *Anger*, a paſſion of the mind; 2. *Racah*, (e) ſcornful or ſlighting ſpeech, as *Tut*, *Tuſh*, *&c.* 3. *Fool*, reproachful and opprobrious names: So likewiſe there is a *gradation of puniſhment*. 1. *Judgment*, a leſſer Court. 2. *Council*, the greater Court. 3. The *fire of Gehenna*: Now, *Gehenna* was a valley, terrible for two ſorts of fires in it; *Firſt*, for that wherein men burnt their children unto *Moloch*. (f) *Secondly*, for another fire there continually burning, to conſume the dead

e *Raca, non grandis alicujus eſt ſermo convicii, ſed magis è contemptu natum eſt, & neglectu dicentis, Chryſoſt. homil. 16. in Mat.*

f *David Kimchi, Pſ. 27 13.*

dead carcaſſes and filth of *Jeruſalem*: Partly for the terribleneſs of the firſt, and partly for the contemptibleneſs of the place by reaſon of the ſecond fire, it was a *Type of hell-fire it ſelf.* We may reſolve that text thus, *Anger* deſerved the puniſhments of the *leſſer Court*, *Raca* the puniſhments of the *greater*, and *Fool* deſerved puniſhments beyond all Courts, even the *fire of Gehenna.*

The *greater Court* by way of excellency, was called the *Sanhedrim*; which word came from the *Greek* συνεδριον, *a place of judgment:* It was alſo called בית דין *Beth-din, a houſe of judgment.* It was diſtinguiſhed from the other *Courts*; *firſt*, in reſpect of the *number* of the *Judges* which were (*g*) *ſeventy one*, according to the command of *God* to *Moſes* at their firſt inſtitution, *Numb.* 11. 16. Gather unto me *ſeventy* men of the *Elders* of *Iſrael*, whom thou knoweſt that they are the *Elders* of the people, and Governors over them, and bring them unto the Tabernacle of the Congregation, and let them ſtand there *with thee* From the latter words of this Text it is obſerved, that there were *ſeventy* beſides *Moſes*, and therefore after his deceaſe they alwayes choſe one *chief Judge* in his room, not reckoning him among the *ſeventy*; they called him *Naſi*, the *Prince* or *chief over ſeventy.* Theſe *ſeventy* are (*h*) thought to be choſen *ſix* out of every *Tribe*, ſave the *Tribe of Levi*, out of which only *four* were choſen. * Others think the manner of their choice was thus; Six of every Tribe had their names written in little ſcrols of paper: in ſeventy of theſe ſcrols was written זקן *Zaken*, *Senex*, an *Elder*; in the two other חלק *Chelek*, *Pars*, *a part*; theſe ſcrols they put in a Pitcher or Urn; and thoſe that pluckt out a ſcrol wherein *Elder* was written, were counted amongſt the number of the *Judges*: thoſe that pluckt

g *Moſes noviſenſ. ſo.* 186. *col.* 2.

h *Franc. Junius Analyſ. expoſ. Num.* 11. * *Solom. Iarchi.*

out

out the other ſcrols, in which a *Part* was written, they
Numb. 11. 26. were rejected, *Numb.* 11. 26. The Senior of theſe *ſeventy*
was called אב בת הין *Ab beth din*, the *father of the Judg-*
i Moſes Kotſen. fol. 186. col. 2. *ment-Hall.* The (*i*) whole Seat or *Bench of Judges* ſate
in manner of an half Circle, the *Naſi* ſitting in the mid-
deſt above the reſt, the *others* ſitting round about be-
neath, in ſuch manner that the *Father of the Judgment-*
Hall ſate next to the *Naſi* on the right hand. The *leſſer*
Conſiſtory was ſubdivided into two ſorts; one conſiſted
of *twenty three Aldermen*: and two ſuch *Conſiſtories*
there were in *Jeruſalem*, the one at the *dore of the Court*,
before the Temple; the other at the *dore of the mountain*
of the Temple: yea, in every City through out *Iſrael*,
where there were ſixſcore houſholders, ſuch a Conſiſto-
rie was erected: the other ſort of *leſſer Courts* conſiſt-
ed only of a *Triumvirat*, *three Aldermen*: and this was
erected in the leſſer Cities, which had not the number
of ſixſcore houſholders.

k Moſes Kotſ. ibid. The (*k*) ſecond difference between the *greater Con-*
ſiſtory and the *leſſer*, was in reſpect of the *place*. The *ſe-*
venty ſate only at *Jeruſalem* within the *Court of the*
Temple in a certain houſe called לשכת הגזית *Liſchath ho-*
gazith, *The paved Chamber*, becauſe of the curious Cut-
ſtones wherewith it was *paved*: by the *Greeks* it was
called λιθόστρωτον, *the Pavement*. *Pilate* ſate down in the
Judgment-ſeat, in a place called the *Pavement*, *Joh.*
19. 13. The other *Conſiſtories* ſate in all the *gates of the*
Cities. Now becauſe the gates of the City are the
ſtrength thereof, and in their gates their Judges ſate;
hence is that, *Mat.* 16. 18. *The gates of hell* ſhall not o-
vercome it, that is, neither the *ſtrength* nor *policy of*
Satan.

Laſtly, they differed in reſpect of their *power* and
l Deut. 17. 8. *authority*: the *Conſiſtory of Seventy* received (*l*) *appeal*
from

from the other *inferiour Courts*; from that there was no appeal: Again, the *Consistory of three* sate not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like; the other of *twenty three* sate on life and death, but with a restrained power; they had not authority to judg a *whole tribe*, *the high-Priest*, *false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem*: (m) Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets*, *Luke* 13. 34. The means how they tryed *a false Prophet* was thus, They observed the *judgments* which he threatned, and the *good* which he propheſied to a place: if the judgments took not effect, this did not argue him *a false Prophet*, because *God* was merciful, as in the case of *Ezekiah*, and the people might repent, as the *Ninevites* did; but if he propheſied *good*, and that came not to pass, they judged him *a false Prophet*. The ground of this tryal they make the words of *Jeremiah*, *The Prophet which propheſieth of peace, when the word of the Lord shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him*, *Jer.* 28. 9.

m *Cunæus de rep. Heb p.* 109.

The *Colledge* or Company of these *Seventy*, exercised judgment, nor only under the *Kings* and *Judges* (n); but their authority continued in times of vacancies, when there was neither *Judg* nor *King* to rule *Israel*: and it continued until (o) *Herod* put them down, and destroyed them, to secure himself of the Kingdom.

n *Galatin l.* 4. *cap.* 5.
o *Joseph. Antiq. l.* 14 *c.* 17.

Here some may object, That there were no such *Courts*, or their liberty much infringed in *Samuels* time: for, he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, *and judged Israel in all those places*, 1 *Sam.* 7. 16. To which, I take it, we may say, that

that as the *Emperors* of *Rome* had power to ride Circuits, and keep Assises, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Israel* had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping of Assises, the *Romans* termed βαλὼ περίδω, the other ἐξ ἕδρας σήζειν.

CHAP. V.

Properties required in Judges, and the manner of their election.

THe Law of *God* required these *properties* in *Judges*; 1, *Wisdom.* 2, *Understanding.* 3, *Integrity.* 4, *Courage, Deut.* 1. 13. Others are reckoned, *Exod.* 18. 21. namely, 5. *The fear of God.* 6. *Love of truth.* 7. *Hating of covetousness*: to these may be added the eighth, namely, *Having no respect of persons, Deut.* 1. 17. These two last especially, the *Heathens* required in their *Judges*: whence the (*a*) *Thebans* painted *Justice without hands, and without eyes*, to intimate that *Judges* should receive *no gifts*, nor be swayed with *sight of persons.*

a *Plutarch. de Iside.*

The (*b*) *Jews* added many more. 1, *That they should be free from all blemish of body.* 2, *That they should be skilled in the seventy languages, to the intent they might not need an Interpreter in the hearing of Causes.* 3, *That they should not be far stricken in years; which likewise was required by the Romans in their Judges, as appeareth by that common Adage,* Sexagenarius de ponte. 4, *That they should be no Eunuches, because such commonly were cruel.* 5, *That they should be Fathers of Children, which they thought was a special motive to mercy.* 6, *That they should be skilful in Magick, without the knowledg of which they were not able to judge of Magicians.*

b *Moses Kotsins in Sanhedrin.*

That

That there might be a ſufficient ſupply of able men to ſucceed in the room of the *Judges* dying, there ſate (*c*) three benches of others beneath, whom they called (*d*) *Talmidi Chacamim*, *Scholars of the wiſemen*: out of theſe they made their election, and two of theſe alwaies accompanied the condemned perſon to the place of execution.

c *Moſes Kotſenſ. ibib.*

d תלמידי חכמים *Diſc. pult ſapientum.*

Their *Inauguration of Judges* was *twofold*. At firſt, by *impoſition of hands* upon the head of the party, after the example of *Moſes laying hands on Joſua*: this *impoſition of hands* was not held lawful, (*e*) except it were in the preſence of *five*, or *three Judges* at the leaſt. Afterwards it was by *ſaying a certain verſe*. (f) Lo *thou art aſſociated, and power is given thee to judg of penalties*. Hence is that ſaying of *Galatinus* out of the *Talmud*, *Inſtitutio Judicum aut manu fiebat, aut nomine tantum*.

e *Petr. Galatin. lib* 4. *cap.* 5.

f הויאת סמוך זושלך דשות לדון: אפילך דיני קנסות *Maimon. in Sanhedrin. cap.* 4.

Obſerve here, that *Samuc*, which I render *aſſociated*, doth not alwaies ſignify a man licenſed to the diſcharge of ſome publique office by the *impoſition of hands*; for here it is applyed to thoſe, who were *not admitted by impoſition of hands*. No, the reaſon why theſe words *Semica*, and *Semicuth*, are generally by all Expoſitors, *Jews* and *Chriſtians*, tranſlated the *impoſition of hands*, is, becauſe this ſolemn kind of licenſing termed *Semica* or *Semicuth*, was in old time uſed only towards two ſorts of men in their admiſſion, towards *Rabbies*, and towards *Judges*; which kind of permiſſion becauſe it was not performed towards either of them without this ceremony of *impoſing hands*; hence theſe two words have been tranſlated the *impoſition of hands* whereas properly they ſignify nothing elſe but *an aſſociation, or approximation, or conjoyning of one into the ſame corporation or company, of which he that doth aſſociate and give admiſſion, is a member*.

CHAP.

CHAP. VI.

Ceremonies common in all capital Judgments.

IN their greater punishments which deprived of life, some *Ceremonies* were *common* to them all.

First, the Judges were to use deliberation in all causes, but especially in matters Capital. There were four causes, saith (*a*) *Jonathan* in his *Targum*, that came before *Moses* (he nameth none in particular; but, what they were, we shall presently learn out of other Records.) *Two* of these were *not weighty*; in these he *hastned: two more material*, concerning life and death; in these he delayed. (*b*) *Cæterum tàm de his, quàm de illis dicebat, non audivi, Of both the lighter, and weightier causes, Moses said, I have not heard*, to wit, from the *Lord*: to shew, that a deliberation, and consultation as it were with *God*, ought to be *in all judgments*, before sentence be pronounced. These four causes are named in (*c*) *other Records*. The *two leighteſt are* 1. *The matter of uncleanness, debarring the people from the Passover*, *Numb.* 9.9. 2. *The case of Zelophehads daughters*, *Numb.* 36.10. *The two weightier are*, 1. *The cause of the blasphemer*, *Levit* 24.13. 1. *The case of him that gathered sticks on the Sabbath*, *Numb.* 15.35. In all these judgments there is, *The Lord spake unto Moses.* And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam*, *And I will hear what the Lord will command.* Notwithstanding *wilfull delayes in justice* maketh the *Judg unrighteous.* In that *unrighteous Judg*, from whom the Widdow wrested sentence

a *Targum Jonath. Numb.* 9.8.

b ובאלין ובאלין אתר משח לא שטעית *Jonath.*

c *Targum Hierosol. Num.* 9.8.

ſentence by importunity, we read not of any other fault in him, but delay, *Luk.* 18. 6.

Secondly, the party accuſed was placed on ſome *high place*, from whence he might be ſeen and heard of all the people: *Set Naboth in capite populi, On high among the people*, 1 *King.* 21. 9.

Thirdly, the (*d*) *Judges* and the *Witneſſes* did (when ſentence was pronounced) put their hands upon the condemned perſon's head, and ſaid, *Sanguis tuus ſuper caput tuum, Thy blood be upon thine own head*: unto this the people had reference, ſaying, *His blood be upon us and our children*, *Matth.* 27. 25.

d *Druſ. prætorii Mat.* 27.

Fourthly, the place of execution was *without the Gates*; the Malefactors were had thither by *two Executioners*, termed by the (*e*) *Rabbins* חזני הכנסת *chazani, hacceneſeth*, *Spectators of the Congregation*, which is a *periphraſis* of thoſe, whom St. *Mark* calleth σπεκλάτορας, *Mark* 6. 27. which word though it be uſed by the *Greeks* and (*f*) *Chaldee Paraphraſts*; yet it is meer *Latine*, derived *a ſpeculando*: becauſe in *the Court* the *Executioners* were onely *ſpectators*, to behold and attend what the *Judges* would command them.

e *Moſes Koſeu. in Sanhedrim, lt. Talmud. lib. Macc. b. ca. 3. in Maſſeba.*

f סקולקל קריא *Uzielid.* ✠ *Targum Hieroſolym. Gen.* 37. 30.

Fifthly, when the Malefactor was led to execution, a (*g*) *publick Crier* went before, ſaying, *Such a one is going to be puniſht with ſuch a death, becauſe he hath committed ſuch, or ſuch an offence, at ſuch a time, in ſuch a place; and theſe N. N. are Witneſſes thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpoſe one was appointed to ſtand at the dore of the Conſiſtorie, with an handkerchief or linnen-cloth in his hand, that if any perſon ſhould come for his defence, he at the dore ſwinged about his handkerchief; upon the ſight whereof, another ſtanding in readineſs a pretty diſtance

g *Moſes Angſen. in loco ſuperius citato.*

ſtance off with an horſe, haſtned and called back the condemned perſon: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he ſpake vainly; for the diſcerning whereof, two of thoſe, whom they termed *Scholars of the Wiſe-men*, were ſent with him to obſerve his ſpeech on the way.

Sixthly, he was exhorted to *confeſs*, that he might have his portion in the world to come: Thus *Joſhua* exhorted *Achan*, *Joſh.* 7. 19. *My ſon give, I pray thee, glory unto the Lord God of Iſrael, and make confeſſion unto him*: unto whom *Achan* anſwered, *verſe* 20. *Indeed I have ſinned againſt the Lord God of Iſrael, and thus have I done.*

Seventhly, in the time of execution, they gave the Malefactor (*h*) *Granum thuris in calice vini, A grain of frankincenſe in a cup of wine*: this they did give to cauſe a giddineſs in the condemned perſon's head, that thereby he might be leſs ſenſible of the pain. Saint *Mark* calleth this cup ἐσμυρνισμένον οἶνον, *wine mingled with myrrhe*, *Mark* 15. 23. This was done after the *manner of the Jews*: but the *Souldiers in mockerie* mingled vinegar and gall with it, *Matth.* 27. 34. As likewiſe they gave him a ſecond cup *in deriſion*, when they took a Spunge, and filled it with vinegar, and put it on a reed, *Matth.* 27. 48. Saint *Mark* in the firſt cup, mentioneth the cuſtome of the *Jews*, which in it ſelf had ſome ſhew of compaſſion, for the ground of this cuſtome was taken from that, *Prov.* 31. 6. *Give ſtrong drink unto him that is ready to periſh.* Saint *Matthew* mentioneth onely their wicked mixture, contrary *to the received* cuſtome; ſo that one *Evangeliſt* muſt expound the other. This *firſt cup* was ſo uſually given before execution, that the word, *calix*, *a cup*, is

נותנין לו קדש לכוסה כבר משלג יין

Horat. Iebuda beco ſebeliar. in Maimon. in Sanhedrim. c. 13. R. Moſes Kotſenſ. in Sanhedrim.

ſome-

sometimes in Scripture put for *death it self. Father, if it may be, let this Cup pass from me.*

Lastly, (i) the *Tree* whereon a man was hanged, and the *Stone* wherewith he was stoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were *all buried*, that there might be no evil memorial of such a one, to say, *This is the Tree, this is the Sword, this the Stone, this the Napkin, whereon, or wherewith such a one was executed.*

i *Casaubon exercit. p. 654. ex Maimonid.*

CHAP. VII.

Their Capital Punishments.

THe *Jews* of old had only (a) *four sorts of death* in use among them. 1. (b) *Lapidatio*, stoning. 2. *Combustio*, burning. 3. *Decollatio*, beheading. 4. (d) *Suffocatio*, strangling. Of these, *Stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.*

They have a (f) *rule*, that whersoever the Scripture saith of an Offendor, *morte plectetur, he shall be punished with death*, not expressing the kind of death, there it ought to be interpreted of *strangling*. For example, the Law saith of the Adulterer, *Lev.* 20. 10. *Morte plectatur, Let him be punished with death:* Because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the four, and where the Law determineth not the punishment, there they say, *Ampliandi favores*, the favourablest exposition is to be given.

The *Rule* is not generally true; for, in former times *Adultery was punisht with stoning*, I will judge thee after

a *Paraphras. Chald. Ruth* 1. 17. *Mikkelf. fol.* 188. *col.* 3.

b סקילה *Sekilbh, Lapidatio.*

c שריפה *Scripha. Combustio.*

d הרג *Herdg. Decollatio.*

e בונק *Cbnuck, Suffocatio.*

f כל מיתה האמורה בסודהסתם חנק הרא *Omnis Mors quæ absolute in lege usurpatur, strangulatio est. R. Solom. Exod.* 21. 16.

ter the manner of them that are *Harlots*, saith the *Lord*, *Ezek.* 16. 38. And in the fortieth verse the Judgment is named; They shall *stone thee with stones*. Likewise the *Scribes* and *Pharisees* said unto *Christ*, *Moses* in the Law commanded us, that such should be *stoned*, *Joh.* 8. 5.

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jews had any power to judg of life and death, at that time when they crucified our blessed Saviour?* The *Jews* said to *Pilat*, *It is not lawful for us to put any man to death*, Joh. 18. 31. Latter *Jews* say, that (g) *all power of capital punishments was taken from them fourty years before the destruction of the second Temple*: and of this opinion are many *Divines*.

(g) Moses Kotsen. in Sanhedrim.

Answer. First, the *Jews* speech unto *Pilat*, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, We have no power to put any man to death; for admit, that power in criminals were, in the *general*, taken from them, yet in this *particular*, power was permitted them at that time from *Pilat*; *Take ye him, and judg him according to your Law*, John 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their Law to object against him: for they say, *They had a Law, and by their Law he ought to die*, John 19. 7. It was not then *want of power*, but the *holiness of that time*, made them say, *it was unlawful*: For they held it *unlawful* upon their *dayes of preparation* to sit on life and death, as hath been shewn in the *Chapter*, *Of translating Feasts*. And *Friday*, on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly,

Secondly, in the question, whether power of judging capital crimes were taken from them by the *Romans?* We are to distinguish between *crimes. Some crimes were transgressions of the Roman Law*, as theft, murder, robberies, &c. Power of judging in these was taken from them: *other crimes were transgressions only against the Law of Moses.*, as Blasphemy, and the like; in these, power of judging seemeth to have remained with them. When *Paul* was brought by the *Jews* before *Gallio*, *Gallio* said unto them, If it were a matter of *wrong* or *wicked lewdness*, O ye *Jews*, reason would that I should bear with you: but if it be a *question* of *words* and *names of your Law*, look ye to it, *Acts* 18.14.

In handling these four punishments; first observe the *offenders*, whom the *Jews* make lyable to each punishment; and then the *manner of the punishment.*

The *persons* to be *stoned* were (*h*) *eighteen.* 1. *He that lyeth with his own Mother.* 2. *Or with his Father's Wife.* 3. *Or with his Daughter-in-law.* 4. *Or with a betrothed Maid.* 5. *Or with the male.* 6. *Or with a beast.* 7. *The woman that lieth down to a beast.* 8. *The Blasphemer.* 9. *He that worshippeth an Idol.* 10. *He that offereth of his seed to Moloch.* 11. *He that hath a familiar spirit.* 12. *The Wisard.* 13. *The private Intiser to Idolatry.* 14. *The publick withdrawer to Idolatry.* 15. *The Witch.* 16. *The Prophaner of the Sabbath.* 17. *He that curseth his Father or Mother.* 18. *The Rebellious Son.* The *manner of stoning* was thus, The offendor was led to a place without the gates, two cubits high, his hands being bound; from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the Witnesses lifted up a stone being the weight of two men, which chiefly the other Witness cast upon him; if that killed him not,

h *Moses Vitringa fol.* 188. col. 4.

all Israel shall throw stones upon him. The hands of the witnesse shall be first upon him to put him to death, and afterwards the hands of all the people, Deut. 17. 7.

i *Paul Fagius Deutr. 17. 7.*

Hence the opinion of (*i*) *R. Akiba* is commonly received, that such an Idolater (it holdeth in all others condemned to this death) was reserved until one of the common Feasts, at which *all the multitude of Israel came to Jerusalem.* The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *Sunset*, at which time he and the tree were both buried.

k *Moses Kotsens. loco superius citato.*

Malefactors adjudged to *burning* were (*k*) *ten.* 1. *The Priests daughter which committed whoredom.* 2. *He that lyeth with his own daughter.* 3. *Or with his daughters daughter.* 4. *Or with his sons daughter.* 5. *Or with his wives daughter.* 6. *Or with her sons daughter.* 7. *Or with her daughters daughter.* 8. *Or with his mother in law.* 9. *Or with the mother of his mother-in-law.* 10. *Or with the mother of his father-in-law.*

l *R. Levi. Leu.* 10.

The *manner of Burning* was *twofold.* Some they burnt with wood and faggots; this was termed (*l*) by them *Combustio Corporis, The burning of the body*: Others they burnt by powring in scalding hot Lead, in at their mouths, which descending into their bowels, killed them, the Bulk of their body remaining whole, and this was termed therefore *Combustio Animæ, The burning of the soul.* This last was most in use, and alone described by most of their Writers.

m *Moses Kotsens. in*

Malefactors condemned to *Beheading*, were (*m*) *of two sorts.* 1. *The Murderer.* 2. *Those of any City, who were drawn unto Idolatry.* The manner thereof is at this day in use.

n *Moses Kotsens. ibid.*

Malefactors *strangled* were (*n*) *six.* 1. *He that smiteth his father or his mother.* 2. *He that stealeth a soul of Israel.*

rael. 3. An Elder which contradicteth the Consistory. 4. A false Prophet, and he that propheseth in the name of an Idol. 5. He that lyeth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The *manner of strangling* was thus, The Malefactor was put in dung up to the loyns, a Towel being cast about his neck; which two Executioners, one on each side, plucked to and fro until he was dead.

CHAP. VIII.

Punishments not capital.

THe *lesser punishments, not capital*, in use among the *Hebrews, are chiefly four.* 1. *Imprisonment.* 2. *Restitution.* 3. *Talio,* 4. *Scourging.*

Imprisonment. Under this are comprehended the *Prison, Stocks, Pillory, Chains, Fetters, and the like:* all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common use with us, they need no explication.

The *Keepers of the prison*, if they let any committed unto them escape, were lyable to the same punishment, which should have been inflicted on the party escaped. This is gatherable from that, 1 *King.* 20. 39. *Keep this man; if by any means he be missing, then shall thy life be for his life.*

Concerning that *Libera custodia*, which (*a*) *Drusius* proveth to have been in use among the *Romans*, I much doubt whether any such custom were in use among the *Hebrews.* That some kind of Prisoners at *Rome* did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And (*b*) *eadem*

a *Drus. prater.* 2 *Tim.* 1. 18.

b *Sueton. Epist. 5. Non in lib. de tranquil. c.* 10. *quemadmodum citatur à Dru-*

dem catena & cuſtodiam & militem copulabat: The ſame chain tyed both the Priſoner and the Keeper. Obſerve the unuſual ſignifications of theſe two words; *Cuſtodia* a Priſoner, and *Miles* a Keeper. So that *Druſius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quàm militem tenet.* Obſerve further, that the *Priſoner* was tyed by his *right arm*, and the *Keeper* by the *left*, becauſe the right arm is the ſtronger, and therefore juſtly remaineth free rather to the *Keeper*, than to the *Priſoner*. Hence is that, (c) *Tu ſorte leviorem in ſiniſtra putas catenam*; becauſe the *Keeper* tyed himſelf unto the ſame chain, not in way of puniſhment, but voluntarily for the ſafelier keeping of the *Priſoner*.

c *Sente. de tranquil. c.* 10.

Reſtitution. This was commanded when goods were *unjuſtly gotten*, or *wrongfully deteined*, *Exod.* 22. It was (d) threefold.

d *Thom. Aquin. ſecunda ſecundæ q.* 62.

Reſtitution is threefold.
- *Secundum idem, in identity*, when the *very ſame thing* is reſtored which is wrongfully gotten.
- *Secundum æquale*, when there is *ſo much for ſo much* in quantity reſtored; the goods unjuſtly gotten being ſold or loſt.
- *Secundum poſſibile*, when reſtitution is made according to what a man hath, not being able to ſatisfie the whole.

Reſtitution in identity, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep were found alive upon a man, he reſtored but *double*, *Exod.* 22. 4. But if they were killed or ſold, then *five Oxen* were reſtored for an Ox, and *four Sheep* for a Sheep, *Exod.* 22. 1. The *Jews* were ſo preciſe in this kind, that if they had built an houſe with a beam or piece of timber unjuſtly gotten, they would pull down the houſe, and reſtore the (e) *ſame beam or piece*

e *Dav. Kimchi.*

to

to the owner. From this the *Prophet Habbakkuk* doth not much diſſent: *The ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it, Habbak.* 2. 11.

Among the *Jews* he ought to be ſold that was not of ſufficient worth to make reſtitution, *Exod.* 22. 3. (*f*) And *Auguſtine* ſaith of *Chriſtians*, *that he which doth not make reſtitution according to his ability, never repented.* And, *Non remittitur peccatum, niſi reſtituatur ablatum.*

f *Auguſt. Epiſt.* 54.

Talio. This was a puniſhment in the *ſame kind*, *an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, Deut.* 19. 21.

Talio is twofold
- *Talio identitatis*, or *Pythagorica*, which was according to the letter of the Law, when the offendor was puniſht with the *loſs of an eye*, for putting out anothers eye, &c.
- *Talio ſimilitudinis*, or *analogica*, which was when the *price of an eye*, or ſome proportionable mulct is paid for an eye, put out, or any other member ſpoiled.

The (*g*) *Hebrews* underſtand *Talio ſimilitudinis*, that the *price of a maim* ſhould be paid: not *Talio identitatis*, not that the offendor ſhould be puniſht with the like *maim*; becauſe to puniſh like for like *in identity*, is in ſome caſes impoſſible, as if a blind man put out anothers eye, or one tooth-leſs ſtrike out anothers tooth.

g *Oculum pro oculo, id eſt, pretium oculi. Targum Jonath. Deut.* 19. 21. *R. R. Solomon. ibid.*

In caſe of bodily maims therefore, the (*h*) *Hebrew Doctors* ſay, that the party offending was bound to a *fivefold ſatisfaction*; *firſt*, for the *hurt* in the loſs of the member. *Secondly*, for the *damage* in loſs of his labour. *Thirdly*, for his pain or grief ariſing from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemiſh* or deformity thereby occaſioned.

h *Vid. Munſter, Exod.* 21.

ned. *Munster* rendereth those five, thus; *Damnum, læsio, dolor, medicina, confusio.* The (*i*) *Romans* likewise had a *Talio* in their Law, but they also gave liberty to the offendor, to make choice whether he would by way of *commutation* pay a proportionable mulct, or in *identity* suffer the like maim in his body?

i *A. Gelius l.* 11. *cap.* 1.

Scourging. This was *twofold*; either *Virgis* with rods, or *flagellis* with Scourges. This latter was more grievous than the former, as appeareth by that *Ironical* speech; (*k*) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit.* Both were in use among the *Romans*; but only the latter, among the *Hebrews.* This beating or *scourging* was commanded, *Deut.* 25. 2, 3. where the number of stripes was limited, which the *Judge* might not exceed. *Fourty stripes* shall he cause him to have, and *not past.* The *Jews* in many things laboured to seem *holy above the Law.* For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the Law required: where the Lord forbad them to *eat or drink things sacrificed to Idols*, they prohibited *all drinking with Heathens*, because it is doubtful whether it were offered to Idols or no. The *Lord* commanded them in the time of the *Passover* to *put away leaven out of their houses*, they would not take the (*m*) *name into their mouths* all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*, they [illegible] not so much as *name it*, but in their common [illegible] (*n*) would call a Sow; דבר אחר *Dabar achar, Another thing.* In like manner, the *Lord* commanded chief Malefactors which deserved beating, to be punisht with *fourty stripes*; they

k *Cic. pro Rabirio.*

l *Thisbites in* נסר

m *Thisbites in* דבר

n *Elias Thisbit. ibid.*

they in their greateſt corrections would give but *thirty-nine. Of the Jews five times received I forty ſtripes ſave one*, 2 *Cor.* 11. 24. For this purpoſe the *ſcourge* conſiſted of *three Thongs*, ſo that at each blow he received *three ſtripes*, and in their greateſt correction were given *thirteen blowes*, that is, *fourty ſtripes ſave one*. Whether (*o*) theſe thongs were made the one of a Bul's hide, the other two of an Aſſe's hide, or (*p*) all three of a Calv's, the matter is not material; both opinions have their Authors.

o Talmud. tib. maocoth c. 3. in Miſchna.
p Baaltuvim. vid. Druſ.
2 Cor. 10. 24.

The manner of correcting ſuch, was thus. The malefactor had both his hands tied unto a *poſt*, one cubit and halfe high, ſo that his body *bowed upon it*. The *Judge* ſhall cauſe him to *bow down*, *Deut.* 25. 2. This *poſt* or *ſtake* on which the malefactor leaned in time of whipping, was termed עמוד *Gnamud*, *Columna*, *a Pillar*. His cloaths were plucked off from him downward unto the thighs, and (*r*) this was done either by *renting* or *tearing* of them. The *Governors rent* Paul *and* Silas *their cloaths, and commanded them to be beaten with rods*, *Acts* 16. 22.

r Talmud. ibid.

That the *Beadle* ſhould inflict a great number of ſtripes, proportionable unto the tranſgreſſion; this correction was performed in the *ſight of the Judge*. The *Judg* ſhall cauſe him to be beaten *before his face*, *Deut.* 25. 2. (*ſ*) The *chief Judg of the three*, during the time of the correction, did either read or recite *Deut.* 21. 58, 59. *If thou wilt not keep, and do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c.* The *ſecond Judg* he numbred the ſtripes; and the *third* he bade the *Beadle ſmite*. The *chief Judg* concluded all, ſaying, *Yet he being merciful forgave their iniquity, &c. Pſal.* 78. 38.

ſ Talmud. ibid.

Sometimes in notorious offences to augment the pains,

pains, they tyed certain huckle-bones or plummets of lead, or ſharp thorns to the end of the thongs, and ſuch ſcourges the (*t*) *Greeks* termed ἀστραγαλωτὰς μάστιγας, *Flagra taxillata.* (*u*) In the Scripture they are termed *Scorpions*; My Father hath chaſtiſed you with *Rods*, but I will correct you with *Scorpions*, 1 *Kings* 12. 12.

(*t*) *Euſtathius. Item Athenæus lib.* 4.
(*u*) *Thalaſſan. ſynt. jur. inter. l.* 13.

CHAP. IX.

Puniſhments borrowed from other Nations.

THe Puniſhments borrowed from other Nations are principally *ſix*: 1. *Crux, the death of the Croſs*, 2. *Serrâ diſſectio, the cutting one aſunder with a ſaw.* 3. *Damnatio ad beſtias, the committing one to fight for his life with wi'd beaſts.* 4. Τροχὸς, *the wheel.* 5. Καταποντισμὸς, *drowning one in the ſea.* 6. Τυμπανισμὸς, *beating one to death with cudgels.* The *firſt* and the *third* were meerly *Roman puniſhments*; the *ſecond* was likewiſe uſed by the *Romans*, but whether originally taken from them is doubtful; the *fourth* and the *laſt* were meerly *Greek Puniſhments*; the *fifth* was for the ſubſtance, in uſe among the *Hebrews*, *Greeks*, and *Romans*, but in manner of drowning them they differed. It will be needful to ſpeak ſomewhat of all theſe.

1. *Crux.* This word is ſometimes applied to *any Tree or Stake on which a man is tortured to death*, but *moſt* properly it is applied to a *frame of wood conſiſting of two pieces of timber compacted croſs-wiſe.* The firſt is termed *Crux ſimplex*, the laſt *Crux compacta.* This latter is threefold, 1. *Decuſſata.* 2. *Commiſſa.* 3. *Inmiſſa.*

Crux decuſſata. This was made of two equal pieces of timber obliquely croſſing one the other in the mid-

middle, after the manner of a *Roman* X. and thence it is called *decussata.* (a) *Decussare, est per medium secare, veluti si duæ regulæ concurrant ad speciem literæ* X, *quæ figura est crucis.* This kind of crosse is by the common people termed *Crux Andræana*, S. *Andrews-Crosse*, because on such an one he is reported to have been crucified.

a Hieron. in Jer. c. 31.

Crux commissa. This was when a piece of Timber erected, was joyned in the middle to a traverse or overthwart top, somewhat shorter than the piece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Crosse*, because he is often painted with such a Crosse.

Crux immissa. This was then a short traverse, somewhat obliquely crossed in the stake erect; not quite in the middle, as *Crux decussata*, nor quite on the top, as *Crux commissa*; but neer to the top in this manner †. This is thought to have been *Crux Christi, the Crosse on which our Saviour Christ suffered.*

b Lipsius de cruce, lib. 1. cap. 6.

The *Ceremonies* used by the *Romans* towards those whom they crucified were these: *First*, they (c) *scourged them*, and sometimes tyed them to *a pillar* in time of scourging. *Artemidorus* is clear in this, ὁ τοῦ Διὸς κίων, ὅπου δεθεὶς ἔπληξε. That is, being tied to the *pillar*, he received many stripes: (d) *Plautus is thought to have alluded to the same.*

c Joseph. excid. l. 7. c. 32. Philo contra Flaccum. It. Liv. lib. 1.

d Plaut. Bacch.

——— *Abducite hunc*
Intrò, atque adstringite ad columnam fortiter.

The ancient *Fathers* (e) report that our *Saviour* was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of his whipping, onely that he was whipt is testified. *He scourged Jesus*, and delivered him to be crucified, *Mat.* 27. 26. *Secondly*, they caused them to *bear their own crosse.* (f) *Malefici cùm ad supplicium educuntur, quisque suam fert crucem.*

e Prudentius: Hieron. Beda. Vid. Lipf. de cruce, lib. 2. cap. 4.

f Plutarch. de sera num. vind.

Thus

Thus *Christ bare his own Cross*, *Joh.* 19. 17. To this there is allusion, *He that taketh not his cross, and followeth after me, is not worthy of me*, Matth. 10. 38.

Thirdly, that the equity of the proceeding might cleerly appear, the (g) cause of the punishment was written in a Table, and so carried before the condemned person, or else it was proclaimed by a publick Cryer. This *cause* was termed by the *Romans* commonly *Titulus*, by (h) some it is called *Elogium*. *Thus Pilate wrote in Hebrew, Greek, and Latin, JESUS OF NAZARETH, KING OF THE JEWS.*

g Euseb. Eccles. hist. l. 5. c. 1. Il. Suet. Domit. c. 10.

h Tertul. Apol. c. 2. Sueton. in Calig.

Fourthly, they (i) *pluckt off their cloaths* from such as were to be crucified: thus *Christ suffered naked.*

i Artemidor. l. 2. c. 58.

Serrâ dissectio, a sawing one in sunder, They sawed them from the head downward. The (k) *Romans* used this kind of punishment; so likewise did the *Hebrews*. Thus *Manasses* is thought to have punished the *Prophet Isaiah*, and the *Apostle* to have alluded unto it. *They were sawn asunder*, *Heb.* 11. 37.

k Sueto. in Calig. cap. 27.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether Saint *Paul* did, according to the letter, fight with beasts at *Ephesus*, 1 *Cor.* 15. 32. is much controversed. (l) Some understand by *beasts*, *Demetrius*, and others that opposed him at *Ephesus*: (m) others more probably understand the words *litterally*; and this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (n) *Christianos ad Leones, Let the Christians be haled to Lions*: Yea the literal interpretation of the words is a stronger argument that Saint *Paul* believed the resurrection (which is the scope of the Text) than to understand the words of a metaphorical

l Theophylact. Anselm.

m Chrysostom. Ambros. alii.

n Tertullian. Apol. c. 40.

metaphorical fight against the enemies of his doctrine.

Τροχὸς. *The Wheel:* A wise *King* bringeth the *Wheel* over the wicked, *Prov.* 20.26. I take the words to imply no more but this, that *as the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood the grinding of wicked men under a Cart-wheel, as the Husbandman brake some sort of grain under a wheel, is the meer conceit of Expositors on this place: for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks* there was a punishment went under this name: (*o*) It was called τροχὸς, *a wheel*, not because a wheel was *brought over the wicked*, but because they bound fast the offendor to the *spokes of a wheel*, and there scourged him, to enforce a confession.

(*o*) Ἐπὶ τὸν τροχὸν ἢ ἐπὶ τὴν μάστιγα βασανίζουσι. *Aristoph. in Ircu. De eadem pœna loquuntur Demosth. & in Aphob. & Suidas.*

Ἐκπομπεύειν. *Drowning one in the Sea.* This was in use among many Nations, but the manner differed. The (*p*) *Romans* they sowed up a Paricide into a leather-Budget, sowing up together with him into the same Budget, *A Serpent, a Cock, and an Ape*, and so cast them all into the Sea. The (*q*) *Græcians* when they judged any to this kind of punishment, they wrapt him up in Lead. The *Hebrews* tied a Milstone about his neck. Thus in respect of the manner, those are to be understood, who say this kind of punishment was peculiar to the *Jews*.

(*p*) *Senec. l. 5. controv. Juvenal. Satyr. 8. Modestus Digest. l. 48. ad legem Pomp. de parric. Vid. Cel. Rhod. l. 11. ca. 21.*

(*q*) *Athenæus l. 14.*

Τυμπανισμὸς. It is rendered by the generall name of *torturing*, *Heb.* 11.25. 2 *Mac.* 6.19. But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον which signifieth a *Drum* usually: and hence (*s*) some have parallel'd this torture with that among the

(*r*) *Hier. Matt. 18. 6.*

(*s*) *Magius in lib de Equuleo. Vid. Drus. de prætor. l. 8.*

the *Romans* termed *Equuleus*, as if the perſon thus tortured were rack'd and ſtretched out in manner of a *Drum-head*: but it ſignifieth alſo a *drum-ſtick*, and (*t*) thence cometh the puniſhment to be termed *Tympaniſmus*, that is, *a tabring or beating one to death with cudgels*, as if it were with *drum-ſticks*. This is evident by *Eleazar*; he came willingly τὸ τύπτεσθαι, *to this kind of torment*, 2 *Macab.* 6. 19. and in the thirtieth verſe, where he gave up the Ghoſt, there is mention of his *ſtrokes*, not of his *racking*, or *ſtretching*.

Junius reckoneth (*u*) another kind of puniſhment, termed by the *Hebrews* צינק זינק *Sinok*, which he would have to be a compound-word: doubtleſs his meaning is, that it ſhould be compounded of צי *Tſi*, *Navis*, *a ſhip or boat*; and ינק *Janak*, *Sugere*, *to ſuck*: for he ſaith thereby is meant a certain puniſhment termed *Navicula ſugentis*, which (*x*) *Plutarch* deſcribeth in this manner; *That the offendor ſhould be incloſed between two boats as in a priſon, or, as his phraſe is, (quaſi in vagina) as in a ſheath; and to preſerve life in him, milk and honey tempered together, was forcibly put into his mouth whether he would or no.* And hence, from this *ſucking in of milk and honey*, this puniſhment hath been termed *Navicula ſugentis*. But the (*y*) *Hebrews* ſay that *Tſinok* was nothing elſe but *manacles* or *cords*, wherewith priſoners hands were tied. I leave it indifferent to the Reader, to follow which interpretation he pleaſe.

t *Scholiaſtes Ariſtophanis* τύμπανον *ſcribit eſſe ξύλα εἰς τύπτεσθαι τὸ τῶν ἐκκρεμῶν τὰ σώματα. in Plutarh. p. 50.*

u *Junius Jer 29. 25.*

x *Plutarch. in Artaxerxe.*

y כלי מסגד לידים *Inſtrumentum conſtringens manus. D. Kimchi, Jer. 29. 26.*

THE

THE SIXTH BOOK.

Of Miscellaneous Rites.

CHAP. I.

Of Circumcision.

THeir *Sacraments* were two: First, the *Passover*, of which there hath been a set Chapter; Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off of the foreskin, as a signe and seal of *Gods* Covenant, made with the people of the *Jews*. It is called a *signe*, by *God* in its first institution, *Gen.* 17. And a *Seal* by the *Apostle*, *Rom.* 4. 11. Yea, it is called a *signe* and *seal*, by a (*a*) *Doctor* of the *Jews*, more ancient than their *Talmud*.

a *Zohar. Gen.* 17.

It was used (tho' not as a *Sacrament*) by many other Nations: (*b*) by the Inhabitants of *Colchis*, the *Ethiopians*, the *Troglodites*, and the *Egyptians*.

b *Alex. ab. Alex. l.* 2. *c.* 25. *Herodot. lib.* 2. *Diodor. Sicul. lib.* 2. *cap.* 1. *& lib.* 4. *cap.* 3.

In a figurative sense alluding unto this *sacramental Rite* we read of three other sorts of *Circumcision* in the *Scripture*, so that in all, there are four mentioned.

1, *This of the flesh.* 2, *Another of the heart.* 3, *A third of the lips.* 4, And a *fourth of the ears.* We are to consider it in its proper acception, and here to observe, First, the *time when* it was administred. Secondly, the *manner how.* Thirdly, *the penalty in case it was omitted.*

The *time* was the *eighth day:* yea the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised* the Child; whence arose that saying among them; *Circumcisio pellit Sabbatum, Circumcision driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumcision.* And with this accordeth that of our *Saviour, Ye on the Sabbath day circumcise a man, John* 7.22. The *Jews* superstitiously conceiting that each creature's perfection depended upon the sanctification of one *Sabbath* day at least, say, that *God* did therefore injoyn the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were; first to shew, that *God* in the matter of salvation, neither was, nor is *simply tyed to Sacraments*: for then there had been no less cruelty in *forbidden Circumcision until the eighth day*, than there was love in *permitting it upon the eighth.* Secondly, because in this time of the *Mosaical pedagogy*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the *first seven days* after their birth, *Levit.* 22. 27. *It.* 12. 2, 3. Notwithstanding, *God* thought it not convenient to defer it longer than eight dayes, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The

The manner how Circumcision was administred, I find thus recorded: Some of those that were present (*c*) held a vessel full of dust, into which they did cast the foreskin being cut off. *Again*, they prepared in the room, a certain (*d*) *void Chair* for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say, (*e*) *Veniet Elias, & omnia enodabit*; *We know that Elias will come, and he will tell us all things*: but chiefly it was done because they thought *Elias* to be present there in spirit, whose bodily comming they did, and do, daily expect. These Ceremonies are meerly *Jewish*, practised by the latter *Jews*, but utterly unknown in our *Saviour Christ* his time, and, as it appeareth by the *Samaritan* woman her speech, that proverbial saying applyed now unto *Elias*, was of old applied to *Christ*, *John* 4. 25. *Thirdly*, he which supplied the place of the *Witness*, or, as we phrase it, of the *Godfather*, (f) held the Child in his arms whiles it was *circumcised*: this *Godfather* they called *Bail-Berith*, and *Sandak*, that is, the *Master of the Covenant*. *Uriah* the *Priest*, and *Zachariah* the son of *Jeberechiah*, are (*g*) thought to have been *Godfathers* at the Circumcision of *Maher shudal-hash-haz*, *Esay*. 8. 2. and from them the custom of having *Godfathers in Baptism*, to have taken its original. *Fourthly*, the Parents named the Childe, and in *Zacharies* time, it seemeth that in the naming of the Infant, they had respect to some name of his Ancestors. *They said unto her, There is none of thy kindred that is named with this name*, *Luke* 1. 61. Other Nations had their set days also after the birth, for the naming of their Children. (*h*) The *Romans* gave names to their male Children on the ninth day; to the female

e *Paul. Fag. Deut.* 10.

d *Chrisp. Cat. in Malac. c.* 3.

e *Mercerus in abreviaturis*, דנקו

f גיחנין
לסנדקאי
שמחתא
למולא
סנדק
ולאחזוי
קדיש
בעל
ברית
Elias Thisb. in סנדק

g *Jun. & Tyrnel. Es.* 8. 2.

h *Plutarch. prob.* 102. *Macrob. Stat. lib.* 1. *cap.* 16.

made on the eighth. The (i) *Athenians* gave names on the tenth. (k) Others on the ſeventh. Theſe (l) days *Tertullian* calleth *Nominalia*. The *Grecians*, beſides the tenth day, on which they named the Childe, they obſerved alſo the *fifth*, (m) on which day the Midwives took the Childe, and ran about a fire made for the purpoſe, uſing that Ceremony as a purification of themſelves and the Childe; on this day the neighbours alſo ſent in *gifts*, or *ſmall tokens*, *Munera Natalitia*; (n) from which cuſtome, that among *Chriſtians* of the *Godfathers* ſending gifts to the baptiſed Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Childe had been *circumciſed*, the Father ſaid; (o) *Bleſſed be our Lord God, who hath ſanctified us with his precepts, and hath commanded us, that we ſhould cauſe this Childe to enter into the Covenant of Abraham.* After this the whole Church or company preſent, replied in this manner; (p) *As thou haſt made him to enter into the Covenant, ſo make him alſo to enter into the Law, into Matrimony, and into Good works.*

The *Penalty* for the omiſſion of *Circumciſion* runneth in this form; *That ſoul ſhall be cut off from his people*, *Gen.* 17. 14. I underſtand the *penalty* to be pronounced againſt ſuch an omiſſion, which proceeded either from *contempt*, or *wilful neglect*. In this caſe the queſtion is, what is meant by this phraſe? *His ſoul ſhall be cut off from the people*: Secondly, *Who ought thus to be puniſht?* whether the *Childe* or the *Parents*, and ſuch who *ſupply the place of parents?* For the firſt, beſides *Gods* ſecret action in puniſhing ſuch Delinquents, me-thinks there is a rule of direction for the Church, how to proceed againſt ſuch in her diſcipline: If any underſtand here, by *cutting off ſuch a*

mans

i *Cæl. Rhodig. l.21.cap.12.*
k *Ariſt. hiſt. anim. l.7.cap.12.*
l *Tertul. de Idol. cap. 16.*
m *Scholiaſt. Ariſtoph. in Luſiſtrat. p.186. lit. Suidas in voce δρόμος.*
n *Stukius de convivl. lib. 1. cap. 16.*
o ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וציונו להכניסו בברית של אברהם אבינו
Moſes Kotſenſ. in tractat. Circumciſ. fol. 115
p כשם שהכנסתו לברית כך הכניסהו לתורה ולחופה ולמעשים טובים
Moſes Kotſenſ. ibid.

mans ſoul from his people, the ſentence of *Excommunication*, or *caſting him out of the Synagogue*, I ſhall not oppoſe it; though I rather incline to thoſe, who underſtand hereby a *bodily death* inflicted upon ſuch an Offender. In which ſenſe the phraſe is taken, *Exod.* 31. 14. *Whoſoever doth any work in the Sabbath, that ſoul ſhall be cut off from his people.* And it is very remarkable, that when *Moſes* his Childe was *uncircumciſed*, the *Lord ſought to kill Moſes*: which, as it intimateth the puniſhment for this fault to be a *bodily death*; ſo it cleerly evinceth, that not the *Child* till he commeth to years of diſcretion, but the *Parents*, were lyable to the puniſhment. The opinion of the *Rabbins* concerning this latter point, is thus delivered: (q) *If the Father circumciſe him not, then the Judges are commanded to circumciſe him, and if it be unknown to the Judges, and they circumciſe him not, when he is waxed great, he is bound to circumciſe himſelf: and every day that paſſeth over him after he is waxen great, and he circumciſeth not himſelf, lo he breaketh the Commandment.*

q *Moſes Kotſen. tractat. circumciſ. f.* 114. *col.* 4.

Here it may be demanded, How is it poſſible for a man, after once he hath been marked with the ſigne of *Circumciſion*, to blot out that character, and become *uncircumciſed*? For thus ſome *Jews* for fear of *Antiochus*, made themſelves uncircumciſed, 1 *Macc.* 1, 16. Others for ſhame, after they were gained to the knowledg of Chriſt, and to the entertainment of the *chriſtian faith*, *uncircumciſed themſelves*, 1 *Cor.* 7. 18. (r) The anſwer is, that this was done by *drawing up the foreskin* with a Chirurgion his inſtrument; and unto this, the *Apoſtle* in the fore-quoted place alludeth, μὴ ἐπισπάσθω, *Ne attrahat præputium.* This wicked invention is aſcribed unto *Eſau*, as the *firſt Author* and Practiſer thereof.

r *Epiphan. lib. de menſur. & pond. pag.* 415. *H. Ciſſuch.* 7. *cap.* 25.

CHAP. II.

Of their first-fruits, and their firstlings, or first-born.

THE use and end of their *first-fruits*, was, that the *after-fruits* might be *consecrated in them*. To this purpose they were injoyned to offer the *first-fruits of their trees*, which served for food, *Levit.* 19. 23,24. In which this order was observed; the *three first years* after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to *eat them, sell them, or make any benefit of them*: on the *fourth year* they were accounted *holy*, that is, either (*a*) they were given to the *Priests*, *Numb.* 18.12,13. or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tythe*: and this (*b*) *latter* is the common opinion of the *Hebrews*. After the *fourth year*, they returned to the use of the owner: we may call these ἁπλῶς, *simply the First-fruits*.

a וחכהן יאכלנו Sacerdos ea comedebat. Aben. Esra in hunc locum.

b Talmud. Bab. in Magnasher shemi cap. 1.

Secondly, they were injoyned to pay yearly the *first-fruits of every years increase*, and these we may call ἀπαρχάς, and of them there were many sorts: *First*, *first-fruits in the sheaf*, *Levit.* 23.10. *Secondly*, *first-fruits in two wave-Loaves*, *Levit.* 23.17. These two bounded their harveſt: *that in the sheaf* was offered in the *beginning of harvest*, upon the fifteenth of *Nisan*; *the other of the Loaves at the end*, upon their *Pentecost*: and *Levit.* 23. they are both called תנופה *Thenuphoh*, that is, *shake-offerings*. *Thirdly*, there was *a first of the dough*, *Numb.* 15.20. namely, (*a*) *the four and twentieth part thereof*, given unto the *Priests*: which kind of offering was observed even when they were returned out of *Babylon*, *Nehem.* 10.37. Unto this Saint *Paul* hath refe-

c חרמן עשרים ואובעה Vide el. Numb. 15.19.

rence,

rence, *Rom.* 11. 16. *If the first-fruits be holy, the Lump is also holy. Fourthly*, they were to pay unto the *Priests the first-fruits of the threshing-floor*, *Numb.* 15. 10. These two last are called תרומות *Therumoth*, that is, *heave-offerings*; this, *the heave-offering of the threshing-floor*; the other, *the heave-offering of the dough*, *Numb.* 15. 20. Under the name of *first-fruits*, commonly Authors treat of no other, but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Themuphoth* and *Therumoth*; both signify *shake-offering*, *heave-offering*, *or wave-offerings*, but with this difference; (*d*) That *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to signify that *God* was *Lord* both of heaven and earth. The *Themuphoth* was by a waving of *agitation*, waving it to and fro, from the right-hand to the left, from the *East* to the *West*, from the *North* to the *South*; by which kinde of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing-floor* were, the *Rabbies*, and others following them, distinguish them into *two sorts*: the first of these was *first-fruits* of seven things only; 1, *Wheat*, 2, *Barley*. 3, *Grapes*. 4, *Figgs*. 5, *Pomegranats*. 6. *Olives*. 7. *Dates*, for all which the promised Land is commended, *Deut.* 8. 8. (*e*) These the *Talmudists* term בכורים *Biccurim*; and when they treat of *first-fruits*, they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first fruits*, which the people are so often in the Law commanded to bring up unto the *Sanctuary*, at the *feast of Pentecost*, which was the end and closure of their harvest, as was signified both by this oblation,

d P. Fag. in *penta.*

e R. Solom Deut. 26. 2. *It. Moses Kotsensis f.* 101. *col.* 4.

and likewise by that of the *two wave-Loaves*, *Levit.* 23. 17.

The second, was paid of *Corn*, *Wine*, *Oyl*, *and the Fleece*, *Deut.* 18. 4. *Numb.* 18. 12. Yea of all things else that the earth brought forth for mans food. Thus their *Doctors* are to be understood, where they say, (f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis.* This they called, תרומה *Theruma*, an *heave-offering*: the *Greek* renders it, ἀφαίρεσις, *A separation*; because this was a *consecration, or setting apart of the Lords portion.* In allusion unto this, I take Saint *Paul* to have termed himself ἀφωρισμένον εἰς εὐαγγέλιον, *separated unto the Gospel*, *Rom.* 1. 1. ἀφορεῖ Ἀαρὼν, *Aaron shall separate the Levites*, so the *Greek* renders it, but the *Original* is, *Aaron shall wave the Levites*, *Numb.* 8. 11. Again ἀφορίσατε, *Separate me Barnabas and Saul*, *Acts* 13. 2. *Drusius* delivereth another reason, as hath been said in the *Chapter of the Pharisees.* But to proceed: the *Hebrews* called this second payment, not only *Theruma*, *simply*; but sometimes (g) *Theruma gedola*, The *great heave-offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Theruma-magnasher*, the *heave-offering of the Tithe*, *Numb.* 18. 26. Which, though it were *one of ten*, in respect of that portion which the *Levites* received; yet it was but *one of an hundred*, in respect of the Husbandmans-stock, who payed the *Levites*: and thus was it a great deal less, than the *great heave-Offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem.*

(f) *Moses Egypt. in Jad. p. 1. tract. de Therumoth. cap. 2.*

(g) תרומה גדולה

The *Law* prescribed no set quantity to be paid, either in the *Biccurim*, or in the *Theruma*; but by *tradition*, they were taught to pay at least the *sixtieth* part

in

in both, even in thoſe *ſeven things*, alſo paid under the name of *Biccurim*, or *firſt fruits*, as well as in their *heav-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudiſts*. do diſtinguiſh the *Biccurim*, from the *Theruma-gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*, and in truth, both of them are nothing elſe but the *heav-offering of the floor*, formerly mentioned out of *Num.* 15. 20. My reaſons are theſe; 1. *Scripture* giveth no ſuch leave to keep any part of their *firſt-fruits* at home; if that could be proved, the diſtinction were warrantable. 2, *Scripture* doth not limit *firſt-fruits* unto thoſe *ſeven kinds*, which alone go under the name of *Biccurim*. 3, Themſelves confound doth members; for, in their *Biccurim*, they ſay, they paid, 1, *Wheat*; 2, *Barley*. In their *Theruma*, they ſay, they paid *corn*; as if under *corn*, *Wheat* and *Barley* were not contained. Some may ſay, They paid their *Biccurim in the eare*, whilſt the harveſt was yet ſtanding: and their *Theruma in wheat and barley ready threſhed and winnowed*. My reaſons why it cannot be ſo, are theſe. 1, Becauſe, then they ſhould pay *twice a ſixtieth part* in their corn. 2, Becauſe the corn offered in the ſheaf was but a little quantity, and it was offered, not at their *Pentecoſt* when their harveſt *ended*, but at their *Paſſover* when their harveſt *began*, *Levit.* 23. 10. Whereas their *Biccurim* or *firſt fruits* were alwaies offered at their *Pentecoſt*.

But omitting further proofs, I proceed to ſhew the ground, why, in this *heave-offering of the floor*, at leaſt a *ſixtieth part* was preſcribed: it is grounded upon that of the *Prophet Ezekiel*. This is the oblation that ye ſhall offer, the *ſixth part of an Ephah out of an Homer*, *Ezek.* 45. 13. that is, the *ſixtieth part of the whole*, becauſe an *Homer* containeth ten *Ephahs*. Hence they

they took that distinction of these offerings. * Some, they say, gave the *fortieth part of their increase:* this, because it was the greatest quantity given in this kind of oblations, they termed, (*h*) *Theruma oculi boni, The oblation of a fair eye:* others (though they were not so liberal as the former, yet that they might not be reputed niggardly) gave a *fiftieth part*; and this they termed (*i*) *Theruma mediana, the oblation of a middle eye:* others, whom they reputed sordid, gave just a *sixtieth part*, less than which they could not give: this they termed, (*k*) *Theruma oculi mali, the oblation of an evil eye*; so that the payment of these was bounded by the tradition of the *Elders*, between the *sixtieth* and the *fourtieth part:* but the (*l*) *Pharisees* that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; so that he was reputed *sordid* with them that paid the *fiftieth part*; and none *liberal*, except he paid the *thirtieth.* The manner how these first-fruits termed *Biccurim* were paid, is at large set down *Deut.* 26. But in time of the *Prophets*, other *ceremonies* seem to have been received: of which the *Hebrew Doctors* say thus, (m) *When they carried up their first-fruits, all the Cities that were in a county, gathered together to the chief City of the Country to the end that they might not go up alone; for it is said, In the multitude of people is the Kings honour*, Prov. 14. 28. *And they came and lodged all night in the streets of the City, and went not into any house for fear of pollution: and in the morning the Governour said, Arise, and let us go up to Sion, the City of the Lord our God. And before them, went a Bull which had his horns covered with Gold, and an olive Garland on his head, to signify the first-fruits of the seven kinds of fruits. There was likewise a Pipe strook up before them, until they came neer to Jerusalem. All the way as they went,*

* *Solom. Jarchi. Deut.* 18. 4. *Item Hieronym. in Ezek.* 45. *fol.* 260.

b תְּרוּמַת עַיִן יָפָה *Theruma gaijin jopha.*

i תְּרוּמַת בֵּינוֹנִית *Theruma mediana.*

k תְּרוּמַת עַיִן רָעָה *Theruma gaijin regua.*

l *Epipham. contr. Haref. lib.* 11.

m *Maimonid. in Biccurim. c.* 4. *sect.* 16.

went, they ſang, I rejoyced in them that ſaid unto me, we will go into the houſe of the Lord, &c. Pſalm 122. Unto this, and other like manner of ſolemn aſſemblies, the *Prophet* hath reference, ſaying, *Te ſhall have a ſong as in a night when an holy ſolemnity is kept; and gladneſs of heart, as when one goeth with a pipe, to come unto the mountain of the Lord, Eſa.* 30. 29.

The *firſtlings*, or *firſt-born* of man and beaſt, the *Lord* challenged as his own, *Exod.* 13. The ground of this Law was, becauſe *God ſmote all the firſt-born in Egypt from man to beaſt, but ſpared the Iſraelites*: for a perpetual memory of which benefit, he commanded them to ſanctify all their *firſt-born males* unto him. Now the *firſt-born of men, and unclean beaſts*, were redeemed for five ſilver ſhekels of the *Sanctuary*, paid unto the *Prieſts* for each of them, *Numb.* 18. 15, 16. Unto this Saint *Peter* alludeth, ſaying, *We are not redeemed with corruptible things, as ſilver and gold*, 1 *Pet.* 1. 18. The *firſtlings of clean beaſts* ought to be ſacrificed, their blood to be ſprinkled on the Altar, their fat to be burnt for a burnt offering, and their fleſh to return to the *Prieſts*.

Obſerve, how *God* would be honoured by the *firſtlings of men and cattel*; by the *firſt-fruits of trees, and of the earth*; *in the ſheaf, in the threſhing-floor*; *in the dough, in the loaves*: All which teach us *to conſecrate the firſt and prime of our years unto the Lord.*

Chap. III.

Of Tythes.

WE are here to enquire; *Firſt*, *what things* in general were tithable: *Secondly*, how many *kinds*

kinds of tithes there were: *Thirdly*, the *time* when each ſort of *tithe* began to be *tithable*.

First, their yearly increaſe was either *Cattel*, *fruits*, *of the Trees*, or *fruits of the Land*; of (*a*) *all theſe* they paid *tithes*, even to mint, aniſe, and cummin. *Theſe things they ought not to leave undone*, *Mat.* 23.23.

a *Vid. Sixtin. Amama. de decimis.*

Secondly, The *ſorts of tythes* payed out of the fruits, both of the Trees and the Land, by the Huſbandman, were *two*, paid in this manner: When the Harveſt had been ended, and all gathered, then the Huſbandman laid aſide his *great Therumt*, otherwiſe called the *firſt-fruits of his threſhing-floor*, of which it hath been ſpoken in the *Chapter of Firſt-fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed (*r*) *Magnaſher riſchon*, the *firſt-tythe*, *Tob.* 1.7. This was always paid in kind, and, as it ſeemeth to me, it was not brought up to *Jeruſalem* by the Huſbandman, (*b*) (others think otherwiſe) but paid unto the *Levites* in the ſeveral Cities of tillage, *Nehem.* 10.37. Out of this *firſt-tythe*, the *Levites* paid a *tenth portion* unto the *Prieſts*; this they termed (*r*) *Magnaſher min ham-magnaſher*, *the tythe of the tythes*, *Neh.* 10.38. and *Decimæ ſanctitatium*, the *tythe of holy things*, 2 *Chron.* 31.6. This the *Levites* brought up to the houſe of *God*, *Nehem.* 10.38. When the *Levites* had paid this tenth portion unto the *Prieſt*, then the *Levites* and their Families might eat the remainder of the firſt tythe in any place, even out of *Jeruſalem*, *Numb.* 18.31.

r מעשר ראשון

b *Decimæ primæ neceſſario aut à colono ipſo aut ejus vicario Hieroſolymas deportandæ erant. Sixtin Amama de decimis.*

r מעשר מן המעשר

This *firſt tythe* being paid, the Huſbandman payed out of that which remained a *ſecond tythe*; this the Huſbandman might pay in kinde if he pleaſed, or if he would, he might by way of commutation pay the worth thereof in money; but when he paid in money

money, he added a fifth part, ſo that what in kinde was *ten in the hundred*, that, changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jeruſalem*, and made a kind of *Love-feaſt* therewith, unto which he invited the *Prieſts* and *Levites*, only every *third year* he carried it not to *Jeruſalem, but ſpent it at home within his own gates*, upon the *Levites, the Fatherleſs, the Widdow, and the poor*, Deut. 14. 18. (a) They reckoned their *third* year from the *Sabbatical year*, on which the Land reſted; ſo that the *firſt* and *ſecond Tithe* was payed by the Husbandman, the *firſt, ſecond, fourth, and fifth years after the Sabbatical year*; but upon the *third* and *ſixth years*, only the *firſt Tythe* was paid to the *Levites*, and the *ſecond* was ſpent at home. Hence, in reſpect of the *kindes*, this is called (b) *Magnaſher ſcheni*, the *ſecond-Tithe*, Tob. 1. 7. In reſpect it was paid to the poor every *third year*, it is called (c) *Magnaſher gnani* the *poor mans Tythe*, and (d) *Magnaſher ſcheliſchi*, the *third Tythe*; Tob. 1. 1. On thoſe years on which it was carried up to *Jeruſalem*, it ought of neceſſity to be eaten within the *Court of the Temple*, Deut. 14. 26. and by the *third Tythe* we are to underſtand the *poors mans Tythe* on the *third year*, which year is termed *an year of Tythes*, Deut. 26. 12.

a *Moſes Kotſen. tract. de decima ſecunda f.* 199.

b מעשר שני

c מעשר עני

d מעשר שלישי

They likewiſe *tithed their Cattel. Of their Bullocks, and their Sheep, and all that paſſed under the rod, the tenth was holy to the Lord*, Levit. 27. 32. Some Expoſitors underſtand by this phraſe of *paſſing under the rod*, that all Cattel are *Tythable* which live under the *cuſtody of a Keeper*, as if there were alluſion to the *Sheperds ſtaff*, or *Keepers rod*, which they uſe in keeping their Cattel. The *Hebrews* more probably underſtand hereby, the *manner of their decimation* or *tithing* their

their Cattel, which was as followeth. (d) *He that hath Lambs (or Bullocks) thus separateth his tenth: He gathereth all his Lambs, and all his Bullocks into a Fold, to which he maketh a little dore, that two cannot go forth together; their dams are placed without the dore, to the end, that the Lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod; one, two, three &c. and the tenth which cometh forth, whether it be male or female, perfect or blemished, he marketh it with a red mark, saying, This is for Tythe.* At this day the *Jews*, though they are not in their own Country, neither have any *Levitical Priest-hood*; yet those who will be reputed religious among them, do distribute, in *lieu* of Tithes, the tenth of their increase unto the poor, being perswaded, that *God* doth bless their Estates the more: for their usual proverb is, (e) *Thegnasher; bischbil schebi thegnasher*; that is, *Pay Tythes, that thou mayest be rich.*

d Solomon Larebi, Levit. 17. 32. & Maimonid. de primogenit. c. 7 sect. 1. 5.

e עשר בשביל שתעשר

The *time* of the year from which they reckoned *Tythes*, was different. For (f) *beasts* they counted the year from *Elul* to *Elul*, that is, from *August* to *August*: (g) for *grain*, *pulse*, and *herbs*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruits of Trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

f Talmud. tract. de novo anno ad initium Buxtorf. Synag. Jud. cap. 12.

g Moses Kotsen. in præcept. affi. m. 136.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israel's* Tything is set down.

The

The Husbandman had growing.

6000	Bushels in one year.
100	Bushels was the least that could be paid by the Husbandman to the *Priest*, for the first-fruits of the threshing-floor.
5900	Bushels remained to the husbandman, out of which he paid two Tithes.
590	Bushels were the first tithe to the *Levites*.
59	Bushels the *Levites* paid the *Priests*, which was called the *tithe of the tithes*.
5310	Bushels remained to the husbandman, out of which he paid his *second tithe*.
531	Bushels were the *second tithe*.
4779	Bushels remained to the husband man as his own, all being paid.
1121	Bushels are the sum of both Tithes joyned together, which is above a 6th. part of the whole, namely, *nineteen* out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiahs* raign Tithes began generally to be neglected, in so much that then *Overseers* were appointed to look to the true payment thereof, 2 *Chron.* 31.13. Notwithstanding partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *People*, about one hundred thirty years before our *Saviour's Incarnation*, corruption

ruption so prevailed, that the people in a manner *neglected all Tithes*, yea none or very few payed, either their *first*, *second*, or *poor-mans Tithe*, only he paid the *great Heav-Offering*, justly. For this reason (saith (*h*) *Moses Kotsensis*) *in the days of John the Priest, who succeeded Simeon the just*, (I take it, he meaneth *Johannes Hircanus*) their great Court, termed their *Sanhedrim*, made a decree, that more faithful *Overseers* should be appointed for the tithes. At this time many things became questionable, whether they were tithable or no: whence the high Court of their *Sanhedrim* decreed, that in the *things doubtful* (which they termed דמאי *Demai*) (*i*) though they paid neither *first*, nor *poor-mans tithe*, yet they paid *a second tithe, and a small heave-offering*; namely אחד ממאה *One part of an hundred. Mint, Annise, and Cummin*, seemeth to have been of these *doubtful things*; in which, though the decree of their *Sanhedrim* required but *one in the hundred*, yet the *Pharisees* would pay a just tenth, *Math.* 23. 23. and hence it is that they boasted, *They gave tithes of all that they possessed*, *Luk.* 18. 11. In which they outstripped the other *Jews*, who in these payments took the liberty granted them by the *Sanhedrim*.

(*h*) Moses Kotsen. fol. 199. col. 3.

(*i*) Moses Kotsens. ibid.

Chap. IV.

Of their Marriages.

IN this Chapter of their *Marriages* we are to consider; *First* the distinction of their *wives*, *Secondly*, the *manner of their betrothings*. *Thirdly*, the *rites and ceremonies of their Marriage*. *Lastly*, the *form of their divorce*. The *Patriarks* in the *Old Testament*, had many of them *two sorts of wives*, both of them were reputed *lawful*,

lawful, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly call the one נשים *Naschim*, *Primary wives*, married with nuptial Ceremonies and Rites requisite. Some derive the word from נשה *Nasca*, *Oblitus fuit*, *quasi oblivioſæ dictæ*, because, for the most part, *Womens memory is not so strong as Mens*: but they think not amiss, who say, that *Women* are so called from *oblivion*, or *forgetfulness*, because the Fathers family is *forgotten*, and in a manner *extinct in their Daughters*, *when they are married*. Hence proceeds that common saying of the *Hebrews*, *Familia matris non vocatur familia*: and for the contrary reason, a *male child* is called זכר *Zacar*, from *his memory*, *because the memory of the Father is preserved in the* (*b*) *Son*, according to that speech of *Absolom*, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

a משפחת אם אינה קרויה משפחה *Aben Esra num.* 1. 2.

b *Eadem probatur ratione habitam apud Græcos, teſtatur Euripides.* Ζεὺς γὰρ ἐκ μὲν ἀνδρὸς ἔβλαστε παῖδας, ἐκ δὲ γυναικὸς οὐδὲν *Jupiter enim ex viro quidem liberos procreavit, ex muliere autem nihil.*

The other sort of Wives they call (*c*) *Pillagschim*, *Secondary-wives*, or *Half-wives*; the *English* translates them *Concubines*, and that not unfitly; for sometimes the *Hebrew* word it self denoteth an *infamous Strumpet*, or *common Harlot*.

c פילגש *Uxor secundaria, vocem compositam esse aiunt ex* פלג *Dividere, &* אשה *Uxor, quasi uxor divisa, & dimidia.*

The differences between these *Concubines*, and the *chief or primary Wives*, are many. 1. A *disparity* in their authority, or household government: the *Wife* was as *Mistress*, the *Concubine* as an *Handmaid* or *Servant*. She had only *jus tori*, a true and lawful *right unto the marriage-bed*, as the chief Wife had: otherwise she was in all respects inferior. And this appeareth in the history of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief Wife*, at her espousals, received from her Husband certain *gifts and tokens*, as pledges and ceremonies of the Contract. Thus *Abrahams* Steward (who is probably thought to be *Eliezer*, of

whom we read, *Gen.* 15. 2.) gave in *Isaaks* name unto *Rebecca, jewels of silver, and jewels of gold, and raiment, Gen.* 24. 53. This custom was in use also among the *Græcians*, who called these gifts (*d*) ἕδνα. Moreover the (*e*) *chief Wife* likewise received from her Husband a *Bill of writing*, or *matrimonial letters*; whereas, the *Concubine* received neither such *gifts*, nor such *letters*. Thirdly, only the *Children of the chief Wife succeeded the Father in the inheritance*; *the Children of the Concubine received gifts or legacies*: *Abraham* gave *all his goods to Isaak*; but unto the *Sons of the Concubines* which *Abraham* had, *Abraham* gave *gifts*, *Gen.* 25. 5, 6. And here, by the way, we may take notice, that the *first-born*, by right of primogeniture, received a *double portion of his Father's goods*: *The Father shall give him a double portion of all that he hath, for he is the first of his strength, Deut.* 21. 17. Unto this custom the *Prophet Elisha's* speech alludeth, when he prayeth *Elijah* that his spirit might be *double* upon him, 2 *King.* 1. 9. that is, that he might have a *double portion of the spirit*, in *comparison of the other Prophets*, or rather the *Sons of the Prophets*; amongst whom he obtained the place of an *elder Brother*, and therefore prayeth for the *right of primogeniture*: so that we are not to understand him as if he did ambitiously desire a greater measure of the spirit than rested upon his *Master*, but that he desired to excel the other *remaining Prophets*, unto whom afterward he became a *Father*. The (*f*) *Hebrew* phrase is in both places the same.

d Τὰ δὲ ἕδνα ἐστὶ δῶρα ἃ δίδωσι τοῖς γονεῦσι τῆς γαμουμένης. Homer. Iliad. 9. vid. etiam. Suid. in Ἕδνα. e D. Kimchi 2 Sam. 3. 15.

f משנים partem duarum.

Secondly, In their *betrothing* we are to consider, 1. The *distance of time* between the *espousals*, and the *confirmation* of their marriage, which some have conceited to have been a *full year*, at least *ten moneths*, and this they observe from *Rebecca* her Brother and Mothers

ther's answer unto *Abrahams* Servant, desiring that the Maid might not depart presently, but remain after the espousals at least *ten dayes*, Gen. 24. 55. which text they interpret (g) *ten moneths*, understanding thereby, that which elsewhere is phrased (h) *an year of dayes*, Gen. 41. 1. But if we should yield to this interpretation, (although our *English*, *at least ten dayes*, is more agreeable unto the *Septuagint*, and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the Espousals and the Marriage, but rather it implyeth the tender affection of the Mother towards her Daughter, as being loath so sodainly to part with her: Notwithstanding it is not unlikely, that there was a competent distance of time between the *first affiancing* and the *confirmation of the Marriage*, though not *prescribed*, or *limited to any set number of dayes, weeks, or moneths*. The *second* thing considerable in their betrothing, is to inquire the *manner of their Contracting*, which might be done in *Israel* three wayes: First, (i) *By a piece of money*. Secondly, *By writing*. Thirdly, *By copulation, and all these in the presence of witnesses*. *By a piece of money*, though it were but a farthing, or the worth thereof, at which time the man used this, or the like form of words, (k) *Lo thou art betrothed unto me*: And he gave her the money before witnesses. *By bill*, and then he wrote the like form of words, *Be thou betrothed unto me*: which he gave her before witnesses, and in was written with her name in it, else it was no betrothing. *By copulation*, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed Wife. If he lay with her by way of *fornication*, and not by the *name of betrothing*;

g Oskelos, & R. Solomon.

ו ימים שנתים Duorum anno. Vum dierum.

ככסף או כשטר או כביאת וכולן בשלשתן — Moses Kotsens. fol. 124.

מקדשתי לי חדיאת Maimonid. in Ychub. c. 3. sect. 1.

or if it were by *themſelves*, without the *fore-acquainting of witneſſes*, it was *no betrothing*; how-ever, he might not lie with her the ſecond time, before the Marriage was accompliſhed. And though the *betrothing* might be *any of theſe three wayes*, yet uſually it was by a *piece of money*; and if they would, they might do it by *writing*: but *betrothing by copulation* was forbidden by the wiſe men of *Iſrael*, and who ſo did it, was chaſtiſed with rods; howbeit, the betrothing ſtood in force. Theſe ſolemnities in *betrothing*, were performed by the man and woman, under a tent or Canopy made for the purpoſe, called in their language (*l*) *Chuppa*, *A Tabernacle*, or *Tent*: to this the *Pſalmiſt* alludeth, *Pſal.* 19. 4, 5. In them hath he ſet a *Tabernacle* for the *Sun*, which as a *Bridegroom*, coming out of his *Chamber*, rejoyceth as a ſtrong man to run a race.

(l) חופה *Elias Tishbi.*

Thirdly, The Rites and Ceremonies of their Marriage were performed in the Aſſembly of *ten men at leaſt*, with bleſſings and thankſgivings unto *God*, whence the houſe it ſelf was called (*m*) *Beth-hillula*, the *Houſe of praiſe*: and their *Marriage-ſong*, (*n*) *Hillulim*, *praiſes*. The *Bridegrooms intimate friends*, which accompanied him, and ſung this *Epithalamium* or *Marriage-ſong*, were termed בני חופה *Children of the Bride-chamber*, *Mat.* 9. 15. Such I conceive thoſe *thirty companions* to have been, which *Sampſon* aſſociated to himſelf, *Judg.* 14. 11. *The form of this praiſe* or *bleſſing*, is at large deſcribed by *Genebrard*, and the ſumme thereof is this: The chief of theſe companions taketh a cup, and bleſſeth it, *Bleſſed art thou, O Lord our God, the King of the world, which createſt the fruit of the vine*: Afterward then he ſaith; *Bleſſed be the Lord our God, the King of the world, who hath created man after his*

(m) בית חלולא

(n) הלולים

own image, according to the image of his own likeneſs, and hath thereby prepared unto himſelf an everlaſting building, bleſſed be thou O Lord, who haſt created him. Then followeth again; *Bleſſed art thou, O Lord our God, who haſt created joy and gladneſs, the bridegroom and the Bride, charity and brotherly love, rejoycing and pleaſure, peace and ſociety: I beſeech thee, O Lord, let there ſuddenly be heard in the Cities of Judah, and the ſtreets of Jeruſalem, the voice of joy and gladneſs, the voice of the Bridegroom and the Bride: the voice of exaltation in the Bride-chamber is ſweeter than any feaſt, and children ſweeter than the ſweetneſs of a ſong:* and this being ended, he drinketh to the married couple.

This cuſtom of *praiſing God* at ſuch times was not needleſs, or ſuperfluous; for the *fruit of the womb* was expected as a *ſpecial bleſſing from God*, and ſo acknowledged by them in that ſaying, That *four keyes* were in the hand of him, who was the *Lord* of the whole world, which were committed neither to *Angel*, nor *Seraphim*; namely, (*o*) *Clavis pluviæ, clavis cibationis, clavis ſepulchrorum, & clavis ſterilitatis.* Concerning the *key of rain*, thus ſpeaketh the Scripture; *The Lord will open to thee his good treaſure, Deut.* 28. Concerning the *key of food*, *Thou openeſt thy hands, Pſalm* 145. Concerning the *key of the grave*; *When I ſhall open your ſepulchres, Ezek.* 37. Concerning the *key of barrenneſs*; *God remembred Rachel, and opened her womb, Gen.* 30. Whereby is intimated, that theſe four things, *God hath reſerved in his own hand and cuſtody*; namely, *Rain, Food, the Raiſing of our bodies, and the procreation of Children.*

(*o*) מפתח טט
רא מפתח
פרנסה
מפתח
קבריא
מפתח
עקרתא
Targum Hieroſol. Gen. 30. 22.

The *time of the Marriage-feaſt* appeareth clearly to have been *uſually* (*p*) *ſeven dayes. Sampſon* continued his Feaſt *ſeven dayes, Jud.* 14. 10, 11. And of this *ſeven*

(*p*) *Vid. Tobbith* חתן

days-feast. (q) Divines do understand that speech of *Laban's* unto *Jacob*, concerning *Leah*: *Fulfil her week*, and we will also give thee this, *Gen.* 29. 27. In which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present marriage, by fulfilling the *usual dayes of her marriage Feast*. From this custom, together with the practice of *Joseph.*, mourning seven dayes for his Father, *Gen.* 15. 10. arose that usual Proverb among the *Jews*; *Septem ad convivium, Septem ad luctum.* The chief Governor of the Feast was called (r) *Baal-mischie*; which name is fitly expressed by being called the (s) *Ruler of the Feast*, *Joh.* 2. 9. The *modern Jews* in *Italy*, when they invite any to a *Marriage-feast*, use this form of words; *Such a one, or such a one, entreat th you to credit his Daughter's Marriage, with your presence at the Feast, &c.* Then he which is invited, replieth, (t) *Mazel tob*: which some interpret to be the wishing of *good luck* in general; but I rather think, that hereby was wished to the married parties, *a special blessing in the procreation of children*: whence the *Wedding ring*, given unto the Bride-wife, had (u) this inscription or posie, *Mazal tob*; and the *Hebrews* called the *Planet Jupiter*, *Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the heaven, according to that *Hebrew* Proverb; (x) *There is no herb in the earth, which hath not a Mazal, or Star in the firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth *good*, so that the phrase soundeth as much as, *Be it done in a good hour*, or *under a good Planet.*

At the time of the Marriage also, the man gave his Wife a *Dowry-Bill*, which the *Scrivener wrote*, and the Bridegroom

q *Augustin. quæst. super Gen.* 88.

r בעל משתה Ἀρχιτρίκλινος.

s מזל טוב *Stukius de conviv. l. 2. c. 3.*

t *Mazal.* Gen. 30.

x *Non est ibi ulla herba inferius, cui non sit Mazal in firmamento, & ferit ipsum & Mazal, & dicit ei, Cresce.*

Bridegroom paid for, whereby he endowed his Spouse, if she were a *Virgin*, with two hundred deneirs (that is, fifty shekels); and if she had been married before, with an hundred deneirs (that is, twenty five shekels) and this was called the *root* or *principal of the Dowry*: the *Dowry* might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a *Contract* between *Tobias* and *Sarra*; and that was performed, *not by a Scrivener*, but by *Raguel*, the womans Father; where we may observe, that before the writing of this Bill, there was *a giving of the Woman unto her Husband*. The form of words there used is, *Behold, take her after the law of Moses, Tobit 7. 16.* A copy of this Dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus; (y) *Upon the sixth day of the week, the 4th of the month Sivan, in the year five thousand two hundred fifty four of the Creation of the world, according to the computation which we use here at Mesilia, a City which is situate neer the sea-shore; the Bridegroom Rabbi Moses, the Son of Rabbi Jehuda, said unto the Bridewife Clarona, the Daughter of Rabbi David, the Son of Rabbi Moses, a Citizen of Lisbon; Be unto me a Wife according to the Law of Moses and Israel; and I, according to the word of God, will worship, honour, maintain, and govern thee, according to the manner of the Husbands among the Jews, which do worship, honour, maintain, and govern their Wives faithfully; I also do bestow upon thee the Dowry of thy virginity, two hundred deneirs in silver, which belong unto thee by the Law; and moreover, thy food, thy apparel, and sufficient necessaries, as likewise the knowledge of thee, according to the custom of the whole earth.* Thus *Clarona* the *Virgin* rested, and became a *Wife* to

y *Talmud Part. vid. Rayner. Grammatic. Ebald. p. 382.*

Rabbi Moſes, the Son of *Jehuda* the Bridegroom.

After the Marriage was finiſhed, then the Wife might challenge from her Husband three things as debt. 1. *Food.* 2. *Apparel.* 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod.* 21. 10. where it is ſaid, If he take him another Wife, *her food, her raiment, and her duty of marriage ſhall he not diminiſh.* And unto this the *Apoſtle* alludeth, calling it, *Due benevolence*, 1 *Cor.* 7. 3.

The Wife, when ſhe was firſt preſented unto her Husband, covered her head with a *Veil*, in token of *ſubjection*. *Rebecca* took a *Veil*, and covered her ſelf, *Gen.* 24. 65. and for this cauſe (namely in *ſign of ſubjection*) ought the woman to have power on her head, 1 *Corinth.* 11. 10. where, by *power* the *Apoſtle* underſtandeth a *Veil*. Do any ask the queſtion, why he ſhould denote this *Veil* by the name of *power*, eſpecially ſeeing it was in *token of ſubjection?* The *Apoſtle* being an *Hebrew* of the *Hebrews*, might have reſpect unto the *Hebrew* word (z) *Radid*, ſignifying a *Veil*, which cometh from the root *Radad*, to *bear rule and authority*, and ſo might uſe the *Greek* word ſignifying (a) *power*, in the ſame ſenſe as the *Hebrews* did. And in truth, what is this *ſubjection* to the Husband, but a kind of *power* and *protection* derived unto the *Wife*, in compariſon of her former ſtate, being a *Virgin?* and therefore in caſe her Husband was jealous of her, amongſt other tokens of ſorrow, ſhe was commanded to ſtand at her trial with her (b) *head uncovered*, *Numb.* 5. 18. intimating thereby, that if ſhe could not then clear her ſelf, ſhe was from thenceforward deprived of all *power*, which heretofore ſhe enjoyed by the means of her Husband.

(z) רדיד *Velamen muliebris, à verbo* רדד *Subjecit.*

(a) ἐξουσίαν.

(b) טבלא רדיד *Sine Radid. ἀκ ἐξουσίαν. Sic ego interpretor verba Maimon. in Soca. c. 3. ſect. 3.*

After

After the Marriage was finished, sometimes there was permitted a *Bill of divorce*; this the *Hebrews* called (c) *Sepher Kerithuth*, *a Bill of cutting off*, because the woman is by this means *cut off from her husbands family*. (d) *Ten things* were thought requisite as the *root* and foundation of a *divorce*. 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing be to divorce her, and put her away out of her possession.* 4. *That the matter of the divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting after the writing thereof, save the delivery of it to her.* 7. *That he give it unto her.* 8. *That he give it her before witnesses.* 9. *That he give it her by the law of Divorces.* 10. *That it be the Husband or his Deputy, that delivereth it unto her.* The form or copy of this *Bill of divorcement* was, as it followeth.

(e) *Upon such a day of the week, such and such of the month N. such or such an year of the creation of the world, according to the computation which we use here in this City N. situate neer the river N. that I of the Country of N. the Son of Rabbi N. of the Country of N. But now I dwelling in such or such a place, neer such or such a river, have desired of mine own free will, without any coaction, and have divorced, dismissed, and cast out thee, thee I say, thee my wife N. of the Country of N. the Daughter of Rabbi N. dwelling in such or such a Country, or dwelling now in such or such a place, situate neer to such or such a river, which hast been my wife heretofore; but now I do divorce thee, dismiss thee, and cast thee out, that thou maist be free, and have the rule of thy self, to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawful for any man: and this shall be to thee from me, a Bill of*

c ספר כריסות *Grace* βιβλιον *discussus.*

d *Maimon. de divort. c. 1. §. 1.*

e *Haec forma reperitur apud Mosem. Kotsensem, f. l. 133. Aliud exemplar ibidem habeatur. It. in Mose Aegyptio part. 2 f. 59. unde desumpta est haec testium subscriptio quam apposuimus.*

of separation, a Bill of divorce, and a Letter of dismission.

According to the Law

of Moses *and Israel.*

N. the son of N. witness.
N. the son of N. witness.

This *Bill* was written by a (*f*) *Scrivener*, or *publick Notary*. And (*g*) furthermore, a woman being *divorced*, or otherwise a *Widow*, it was not lawful for her to marry again, till she had *tarried ninety dayes, besides the day of her divorce, or of her Husbands death, or her last espousals; to the end that she might be known whether she were with child or no, and that there might be proof, whether it were the seed of her first Husband or of the second.*

f *Solomon. Iarchi Hist. cap.* 1. 10.

g *Maimon. de divort. ca.* 11. §. 18.

It was a common custom among the *Romans*, about the time of our *Saviours* birth, even for the women to *divorce* their *Husbands*, and to *marry* again at their pleasure. Of this, *Heathen* Authors speak.

---- Sic fiunt octo mariti
Quinque per autumnos.
Juvenal Satyr. 6. vers. 224.

Et nubet decimo jam Thelesina viro.
Martial, lib. 8.

h *Senec. 3. de Benef. 16.*

(*h*) *Non consulum sed maritorum numero annos suos computant.* &c. The Bill tendred by the woman was termed (*i*) βιβλίον ἀποστασίου, *Letters of forsaking, not letters of cutting off, or putting away.* This same practice was in use also among the *Hebrews*. Hence is that saying of our Saviour, *If a woman shall put away her husband, and be married to another, &c. Mark* 10. 12. Now although at that time humane Laws forbad no *marriages renewed with others upon such divorces*; yet *Gods* Law condemned both such *divorces* and such *Marriages*: and before *God*, persons marrying after such divorcements,

i *Plutarch. in Alcibiad.*

were

were reputed *digamits*, that is, to have *two Husbands, or two Wives*. For this reason, a *Minister* above others is commanded to be μιᾶς γυναικὸς ἀνὴρ, *The husband of one wife*, 1 *Tim.* 3. 2. And the *woman* she is commanded to be ἑνὸς ἀνδρὸς γυνὴ, *the wife of one husband*, 1 *Tim.* 5. 9. In which texts, *second Marriages* (in case of the Husband's or Wives death) are no more forbidden, than the Poet forbad them in the like Phrase:

Unico gaudens mulier marito.
Horat. carmen 3. 14.

Note in the last place, that among the *Jews* the Bride-woman also brought a *Dowry* to her Husband; it was sometimes *more*, sometimes *less*: it was called by the (*k*) *Rabbines* נדוניא *Nedunia. Raguel gave with his Daughter Sarra half his goods, servants, and cattels, and money, Tob.* 10. 10.

k Elias Thisbit. It. Solom Iarchi Gen. 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his *Burial*, many Ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body, *Joseph shall put his hands upon thine eyes*, *Gen.* 46. 4. This was likewise practised both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, ille tuos. Ovid.
ἔστι γὰρ ἀνδρῶν δεινῶν νέκυς. Homer. Iliad. 11.

Secondly, they *washed* the body being dead. *Tabitha died; and when they had washed her, they laid her up in an upper Chamber*, *Act.* 9. 37. The *Baptization* or *washing* at such a time, was threefold. The *first*, was βαπτισμὸς ἀπὸ νεκρῶν, *Eccles.* 34. 26. *a washing from the pollution contracted*

tracted by the touch of a dead carkass; so that if haply any ignorantly and unawares became thus unclean, then was he by a kind of *washing* to be made clean again. The *second* was βαπτισμὸς τῆς νεκρᾶς, *A Baptization*, or *washing of the dead corps it self*; Thus *Tabitha* was *washed*: neither is the word βαπτισμὸς unusually applied to *common washings*, as *Mark* 7. 4. we read of the *washings of Cups, Pots, Vessels, Tables*; The *Greek* is βαπτισμοὶ. The *first* of these washings, was proper to the *Jews*: the *second*, in use with *Jews*, (*a*) *Christians*, and (*b*) *Heathens*: the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν, *A Baptization for the dead*, 1 *Cor.* 15. 9.) proper to some *amiss-led Christians*. It may be demanded what manner of *Baptism* this was. With submission of my judgment, I understand this place with (*c*) Saint *Ambrose* of a *Sacramental washing*, applied unto some living man in the name and behalf of his friend dying without *Baptism*, out of a superstitious conceit, that the *Sacrament* thus conferred to one alive, in the name of the deceased, might be available for the other dying *unbaptized*. As if the *Apostle* did wound those superstitious *Corinthians* with their own quils, and proove the resurrection of the dead from their own erroneous practice, telling them, in effect, that their superstitious custom of *baptizing* the living for the dead, were vain and boorless, if there were no resurrection. And therefore the *Apostle* useth an emphatical *distinction of the persons*, in the next immediate verse, saying; Why are *we* also in jeopardy every hour? He inferreth the resurrection by force of a *double* argument, the *first*, drawn from *their* superstitious *Baptization* for the dead: the *second*, from the hourly jeopardy and peril wherein *we*, that is, himself and other *Christians* are. So that as that *Father*

a *Tertullian. Apolog. cap.* 47. *It. Eusseb. hist. lib.* 7. *cap.* 17.

b *Corpusque lavant frigentis & ungunt, Virg. lib.* 6. *Æneid.*

c *Ambros.* 1 *Cor.* 16. 29.

ther noteth, the *Apoſtle* doth not hereby *approve* their doing, but *evinceth* their hope of the reſurrection from their own practice, though erroneous. That there was (*d*) *Vicarium tale baptiſma* (as *Tertullian* calleth it) in uſe among the *Marcionites*, is evident, yea, amongſt the (*e*) *Corinthians* alſo: The manner thereof is thus deſcribed; (*f*) *When any Catecumeniſt died, ſome living perſon was placed under the bed of the deceaſed: they came unto the deceaſed party, and asked him whether he would be baptized? then he replying nothing, The party under the Bed anſwered for him, ſaying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.*

d *Tertullian. lib. de reſurrect. carnis.* e *Epiphan. de Corinthians hæreſ. 28. Chryſoſt. 1 Cor. 15.*

The *third* Ceremony uſed by the *Jews* towards the dead party, was the *embalming* of the Corps, which for the main thereof, it is probable they learned from the *Egyptians*; for we find *Joſeph* to be the *firſt* that practiſed it, *Gen.* 50. 2. The *Egyptian*-manner of *embalming* was thus: (*g*) *They took out the bowels of the dead, they cleanſed them and waſhed them with the wine of Dates, and after that again with Odors; then filled they the bowels with pure Mirrh beaten, and Caſſia, and other Odors (except Frankincenſe) and ſewed them up. After this, they ſeaſoned the Corps hidden in Nitre ſeventy daies, not longer: after ſeventy dayes they waſhed the Corps, and wrapped it in fine linnen cloth gummed, which gum the Egyptians often uſed inſtead of glew.* The *Greeks* termed it μύρισμα. And the uſe thereof was for the *preſervation* of the body, that it might not putrifie, and therefore when the Funeral Obſequies were not long delayed, they uſed *another kind of embalming*, namely, an external and outward application of Spices and Odors, without the unbowelling of the Corps. This the *Greeks* termed (*h*) ταρίχευσις. This was uſed

g *Herodot. Euterp.*

Usurpatum tamen vi immutationis in ſcripturis, lata ſignificatione, ad denotandam utramque condituram. Ita Ebn Jach accurrit, Gen. 50. 2. ubi pro, quod in Hebræo, רופאים Et: aromatibus condiverunt.

used toward our *Saviour Christ*, *John* 19. 40.

Sometimes they did use to *burn the Carps*, preserving only the bones in some Urn or Pitcher, *Amos* 6. 10. but commonly they interred the whole Body, and buried it in the earth. The ancient *Jews*, if they received not any from their Ancestors, then would they purchase a *Burial place* themselves, for the burial of them and their Family. The form of that place was thus; It was a *Vault* hewed out in a *Rock*, (i) six cubits long, and four broad, in which eight other Cells or lesser holes (or as some say thirteen) were made, as so many distinct receptacles, or *Tombs*, for the dead bodies to be laid in: As often as they buried any, they were wont to *role a great stone to the mouth of the Cave*. The *Cave* or *Vault* it self they termed from the act of burial, (k) *Keber*, which signifieth a *place of burial*, or, from its form, (l) *Magnara*, a *Den* or *Cave*. The several *Cells* or Receptacles in which the body was laid, they called (m) *Cucim*, *Graves*, *Tombs*; and the *Stone* they named (n) *Golel*, a *Rolling-stone*. This giveth great light to that in the *Gospel*, *Joseph* took the body of *Christ*, and wrapped it in a clean linnen cloth, and put it in his new *Tomb*, which he had hewn out in a rock, and *rolled a great stone to the dore of the Sepulchre*, *Mat.* 27. 59. 60. These *Caves* or *Vaults* the wealthier sort would *paint*, *garnish*, or *beautifie* at the mouth or entrance of them: hence cometh that phrase, *Sepulchra dealbata*, *painted Tombs*. As often as they had occasion to mention or speak of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, *Prov.* 10. 7. Hence the *Rabbies*, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, (o) *Benedictæ memoriæ*, *Of such or such a one of blessed memory*.

וראמיה על שש
Talmud. Seder Nezek. in Bava. cabra c. 6.

(k) קבר
(l) מערת
(m) קוביים
(n) גלל

Memoria justi in benedictionibus.

But

But their usual Epitaph or inscription upon their Sepulchers, was, (p) *Let his soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selah.* נשמתה צרורה בגן עדן או בצרור החיים אמן סלה

The latter *Jews* have been strangely conceited concerning the place of Burials, and are perswaded, that if an *Israelite* be buried in any strange Country out of the promised Land, he shall not be partaker so much as of resurrection, except the *Lord* vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continual volutation and rolling, may be brought into the Land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his Son *Joseph*, that he should not bury him in the Land of *Egypt*, but in *Canaan*. (q) For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Propheſie, that the dust of that Land should afterward be turned into lice. *Secondly*, because those who died out of the *Holy Land*, should not rise again without a painfull rolling and tumbling of their bodies through these hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

Shindler in voc. גוד

(q) Selom. Iarchi Gen. 47. 29.

They made a Feast at their Burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Jere.* 16. 7. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From these two places last quoted, we may observe that at the Burial of their friends, they used these Ceremonies which follow, some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body with any kind of Instrument

(r) This

(r) This practice was learned from the *Heathens*, who were wont, not only to ſcratch their faces, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they uſed as a ſpecial Ceremony in their ſuperſtitious worſhip, and therefore it is forbid, *Deut.* 14. 1. *Secondly*, *making themſelves bald*, which was done divers manners of wayes; either by *ſhaving their hair*, or *plucking it off* with their hands, or by *impoiſoned plaiſters to make it fall off*. Other Nations were wont to ſhave off the (ſ) hair of their head, and to offer it in the behalf of the dead: they did ſometimes ſhave their cheeks, ſometimes their eye-lids: and this alſo being an *Heatheniſh* cuſtom, was likewiſe forbidden in *Iſrael*, *Deut.* 14. 1. *Thirdly*, *going bare-headed*, that they might caſt duſt or aſhes upon their heads, ſignifying thereby, that they were unworthy the *ground on which they went*. *Fourthly*, *going bare-footed*, for their greater humiliation. *Fifthly*, *the covering of their lips*, for that was a ſpecial ſign of ſorrow, and ſhame. *The Seers ſhall be aſhamed, &c.* they ſhall all *cover their lips*, for they have no anſwer of *God*, *Michah* 3. 7. If it be demanded, how they covered their lips? It is thought they did it (t) *by caſting the skirt of their Cloak or Garment over them*. *Sixthly*, (u) *renting their cloaths*. *Seventhly*, *putting ſackcloth about their loyns*, *Gen.* 37. 34. Theſe were general tokens of grief, uſed upon all extraordinary occaſions of ſorrow. Two other there were, more proper to Burials, to augment their grief. *Firſt*, *Miniſirels*, who with their ſad tunes inclined the affections of the people to mourning. (x) Of theſe there were *two ſorts*: Some playing on *Pipes*, other ſounding *Trumpets*. At the Funeral of Noble-men, or old men, they uſed a *Trumpet*: At the Funeral of the

r *Gentes quaſdam corporis partes acu vulnerabant, vel aliàs incidebant; atramentumque ſuper fundebant, quod in cultum eorum fiebat: præcipitur ergo ne ullo pacto ſicut gentes ferrent carnes ſuas quemadmodum Sacerdotes Cybeles & dii Sororum, ut refert Lucinus P. Fag. Deut.* 14. 1. *Unguibus ora ſo ſædans & pectora pugnis. Virg. lib.* 4. *lib* 4. *Æneid.*

ſ *Sectos fratri impoſuere capillos, Ovid. Met.* 3.

t *D. Kimchi, & Aben Eſia P. Fag. Levit.* 14. 45.

u *Stiſſaq; Polyxena palla. Juvenal Satyr.*

x *Majoris ætatis funera ad tubam proferre ſolebant: minoris verò ætatis ad tibias. Servius Æneid. lib.* 5.

the common people, or children, they used a (y) pipe. In this respect it is said, *That Jesus when he raised Jairus his daughter, cast out the minstrels, Mat.* 9. 23. *Secondly,* Women hired to sing at burials for the same purpose, and likewise by outward significations of sorrow, to move the company, and more strongly to affect them. *Call for the Mourning women, &c. and send for skilful women, Jerem* 9. 17. These the *Romans* called *Prefiæ, quasi in hoc ipsum præfectæ, Chief or skilful mourners.*

(y) *Tibia cui numerus fuit unus dabatur mœrentibus Lege Virgilius Cælius, Stuinius, lib.* 6. *cap.* 20.

CHAP. VI.

Of their Oaths.

THe manner of *Swearing*, was sometimes *by lifting up their hands towards heaven*; *Abraham* said to the *King of Sodom*; *I have lifted up my hand unto the Lord*, that is, I have *sworn*, that I will not take from a thred even to a shoo-latchet, *Gen.* 14. 22. Unto which custome the Psalmist seemeth to allude, *Psal.* 106. 26. *He lifted up his hand*, that is, *he swore.* Sometimes he that took the oath, *did put his hand under the others thigh*, which administred the oath. We read this manner of administration to have been used by *Abraham*, *Gen.* 24. 2. And *Jacob*, *Gen.* 27. 29. Which ceremony (a) some interpret to be as a *token of subjection*: (b) others as a *mystery of circumcision*, the sign whereof they bore about that place of their body (c) Others more probably think it to be a *mysterious signification of Christ the promised seed*, who was to come out of *Abrahams loynes*, or *thigh*; as the like phrase is used, *Gen.* 46. 26. The souls that came out of *Jacobs thigh.* Sometimes also the manner of the depo-

a *Abenesra Gen.* 24.

b *Solomon Jarchi ibidem.*

c *Augustine, Quæst. in Genes.*

sing, was, To *stand before the Altar*, 1 *King.* 8. 31. Which was also the custome of the (*d*) *Athenians*, the (*e*) *Carthaginians*, and the (*f*) *Romans*.

The *Object of a lawful Oath*, was, and is, *only the Lord*: whence he that took the oath, was said to *confesse unto God*. Compare *Esay* 45. 23. with *Rom.* 14. 11. And the ancient form of imposing an oath was this, *Give glory to God*, *Jos.* 7. 19. *John* 9. 24. Now, *God* was glorified by an oath, because thereby there was a solemn confession and acknowledgment of *Gods omnipresence*, that he is present in every place; of his *omniscience*, that he knoweth all secrets; of his *truth*, that he is *a maintainer of truth*, and *an avenger of falshood*; of his *justice*, that he is *willing*; and of his *omnipotency*, that he is *able*, to punish those, that by swearing shall dishonour him. And as the *object of a lawful oath* was *only God*; So it implyeth, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity *imposed*, for the *Hebrew* word נִשְׁבַּע is a Verb-Passive, and signifieth to *be sworn*, rather than *to swear*.

In corrupter times, they were wont to swear *by the* (*g*) *creatures*; but the *Jews*, chiefly by *Hierusalem*, *by the Temple*, *by the gold of the Temple*, *by the Altar*, *and the gift on the Altar*. This *gift* in *Hebrew* was termed *Corban*, and it was one of those (*h*) oaths, which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore *by the Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Mat.* 23. 18. Yea, although *Gods law* injoyned honour, and relief towards parents, yet if they had bound themselves by this *oath Corban*, that they would not help or relieve their parents, they taught they were discharged. Whence saith their (*i*) *Talmud*, *Every one ought to honour his Father*

d Alex. ab Alexand. 5. 5. c. 10.
e Livius dec. 3. l. 1. & 8. Valer. Max. l. 9. c. 2.
f Juvenal. Sat. 7. 3. Juret licet & Samothracum aras.

g Album, parmam, & capas, inter deos jurejurando habuerunt Ægyptii, Plin. li. 19. c. 6. Item Lucianus. Stat. 15.

h Ὃς ἂν ὀμόσῃ τὸν θυσιαστήριον, οὐδὲν ἐστιν· ὃς δ' ἂν ὀμόσῃ τὸ δῶρον τὸ ἐπάνω αὐτοῦ, ὀφείλει. Matthæi 23. Quæ sacramenta adeo pollebant, ut si Hierosolymis quod Corban appellatur, promissum fuisset, coactus impleret. l. 3. p. 147.

i Talmud Hierosolymit. tract. de votis, cap. 10.

ther and Mother, except he hath vowed the contrary. And it is evident, that the *Jews* did often, by ſolemn vows and (k) oaths, bind themſelves, that they would never do good to ſuch, or ſuch a man. We muſt furthermore know, that uſually to their oathes there was an *execration*, or *conditional curſe* annexed, which ſometimes was expreſſed, as, *If I do not do thus, and thus; then the Lord do ſo to me, and more alſo*, 1 Sam. 14. 44. Alſo 1 *King.* 20. 10. Sometimes it is *underſtood*; as, *I have ſworn, if I take from a thread to a ſhoe-latchet Gen.* 14. 22. *then let the Lord do ſo to me, and more alſo*; this or the like is *underſtood*, and maketh the former part of the oath to ſound negatively; as if *Abraham* had ſaid, *I have ſworn, I will not take from a thread to a ſhoe-latchet.* In like manner: *Pſal.* 95. I have ſworn, *If they ſhall enter into my reſt*: that is, *They ſhall not enter into my reſt. Heb.* 3. 18. This helpeth the expoſition of that difficult place, *Mat.* 15. 5. which we read, (*l*) *By the gift that is offered by me, thou mayeſt have profit*: but if we conceive it thus, according to the form of the *oath Corban*, *By Corban if thou receive any profit by me*: and underſtand the execration implyed, *Then let God do thus and much more to me*, the ſenſe will be thus; *By Corban, thou ſhalt receive no profit by me.* This expoſition is as agreeable to the ſcope of the place, as it is to their form of ſwearing; and plainly ſheweth how the Phariſees, by their tradition, tranſgreſſed the commandment of *God*. For *God* commanded, ſaying: *Honour thy Father and thy Mother*. But the *ſcribes* and *Phariſees* ſaid: Whoſoever ſhould ſay to father or mother, ſeeking relief, *By Corban, thou ſhalt receive no profit from me*, he was diſcharged.

(k) Ὅρκοι πάντες, τὸ δίκαιον μὲν ἐπιβλάπτειν τινά. *Juramenta de se obligant, huic vel cui nemini nihil ſe commodi præſtaturos*. Philo Jud. de ſpec. alibi gib. p. 595.

(l) Corban, Τὸ δῶρον ὃ ἐὰν ἐξ ἐμοῦ σοι ὠφεληθῇς. *Per Corban, ſi quicquam tibi prodeſt à me*; Matth. 15. 5. ὃ ἐὰν ſ. *quicquam quemadmodum* ὅ τι, *Siquiſquam*, Mat. 10. 14. & Mat. 7. 18. Ἱκανὸς ἐστὶν ὁ ὅρκος τοῦ ſ. *ſatis eſt execrationis ſubeundæ ſenſus emergit*. Per Corban, nihil tibi prodeſt. Cæterum, ſi quis urgeat, quod in fonte ſit malè, non per Corban, vel in malè: ſciendum, quod ſimilis ellipſis in jurandi formulis non eſt inuſitata, hinc דורה דורה valet ורה per Domicilium hoc Vid. Druſium de tribus fabbit. l. 2. c. 2.

CHAP. VII.

Of their Writing; the Masorites, and their work.

WRiting in no Nation came to its perfection on a ſudden, but by degrees: The opinions of the Ancient, concerning the authors and inventors of Letters, are different. Some ſay (a) *Cadmus* brought the uſe of letters into *Greece*; others ſay, (b) *Palamedes*: (c) ſome ſay, *Rhadamanthus* brought them into *Aſſyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewiſe ſome ſay, the *Phœnicians* had *firſt* the knowledg and uſe of Letters.

a Plin. l. 7. c. 56. Diodor. Sicul. l. 6. cap. 15.
b Servius lib. 2. Æneid.
c Alex. Genial. l. 2. cap. 30.

Phœnices primi (famæ ſi credimus) auſi
Manſuram rudibus vocem ſignare figuris.
Lucan.

Others ſay, the (d) *Ethiopians*: (e) others, the *Aſſyrians*. But upon better grounds it is thought, that (f) *Moſes firſt taught the uſe of letters to the Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Greeians* from the *Phœnicians*.

d Diodor. Sicul. l. 4.
e Plin. l. 7. c. 56.
f Euſeb. præpar. Evang. l. 10.

In like manner, the matter upon which men wrote, in rader times was different. Some wrote on *rinds of Trees*; whence *Liber*, ſignifying originally a *rinde of a Tree*, is now uſed for a *Book*: (g) ſome wrote on *ti'eſtones* with a *Bone* inſtead of a *Pen*: ſome on *Tables*; this laſt was chiefly in uſe among the *Jews*, The *Decalogue* was written in two *Tables of ſtone*. Again, Write theſe things upon a *Table*, *Eſai.* 30. 8. [illegible], ſaith the *Septuagint*, as if the *writing-Tables* at that time were made of *box-Trees*. They uſed not then *Pens* or *Quils*, but a certain inſtrument or *Punch*, made of iron or ſteel, called *ſtylus*: it was ſharp at one end, for the more convenient in-

g Plaut. Lucr. in vita Numæ.

denting

denting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written; whence sprung that proverbial speech, (*h*) *Invertere stylum, To unsay what he hath said*, or, *To blot out what he hath written: Scribe stylo hominis, Write with the Pen of man*, Esa. 8. 1. Afterward, before they came to bind up books in manner as now we have them, they wrote in a *Roll of Paper* or Parchment, which sometimes was *ten cubits* broad, and *twenty* long, Zech. 5. 2. This they called מְגִלָּה *Megilla* in *Hebrew*, from *Galal, to roll*; *Volumen* in *Latine*, in *English* a *Volume*, from *volvo, to roll*. In the *volume of the book* it is written, Psal. 40. 7. And *Christ closing* the Book, gave it to the Minister, *Luk.* 4. 20. the word is πτύξας, *Complicans, folding*, or rolling it up. And *vers.* 17. ἀναπτύξας, *Explicans, unfolding*, or opening it. (*i*) These *Volumes* were written not with one entire continued writing, but the writing was distinguished into many *spaces, columns*, or *platforms*, like unto so many *Areæ*: these *platforms*, filled with writing, were instead of so many *pages* in a book: and thus we are to understand that, *Jerem.* 36. 23. When *Jehudi* had read three or four *leaves*, he cut it with the Pen-knife, &c. These *leaves* were nothing else but such *spaces* and *platforms* in the *Roll*. After this manner the *Jews* reserve the Law written in such *Rolls*, and with such *spaces* in their *Synagogues* at this day.

h *Erasm. in Adag.*

i *Buxtorf. in fasciat. epist. pag.* 4.

It is much controversed, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*. For the understanding of which, it will be needful, *First*, to enquire who the *Masorites* were; *Secondly*, what their work was; and then to deliver, in a proposition, what may be probably thought in this point.

First, concerning the *Masorites*, we are to know, that

מסר *Masar* signifieth *tradere*, to *deliver*: & *Masora*, a *Tradition*, delivered from hand to hand, to posterity without writings, as the *Pythagoreans* and *Druids* were wont to do; but, by the figure *Synecdoche*, it signifieth those *critical notes*, or *scholia*, *written* in the margin of the Bibles; and those that were the authors of these *critical observations*, were termed *Masoritæ*, *Masorites*. Concerning these Authors, who they were, there are two opinions. Some (*k*) think that they were certain learned Jews living in the City *Tiberias*; they termed them *Sapientes Tiberiadis*, *The wisemen of Tiberias*. These *wisemen* are thought to have added these *marginal notes* unto the *Hebrew Bibles*, (*l*) sometimes after the finishing of the *Babylon-Talmud*, which was about the year of our *Lord*, 506. This opinion is unlikely for these two reasons: 1. (*m*) Because we cannot find in histories the continuance of any College or School in *Tiberias* so long, but rather, that *degrees in learning* ceased there, within four hundred years after our *Saviour his birth*. 2. (*n*) In both *Talmuds*, mention is made of the *Masora*, and the things obtained therein. Others therefore more probably say, (*o*) that the *Masorites* were the *Ecclesiastical Senate* or *Council*, held by *Esra*, *Haggai*, *Zachary*, *Malachi*; and divers others assembled for the reformation of the Church, after their return from *Babylon*; they are called, *Viri Synagogæ magnæ*. This *Council* continued at least forty years; for, *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostil manner against *Jerusalem*, (*p*) was the last of that *Council*, and that was above three hundred years before the birth of our *Saviour*, *Esra* was the *President* or chief of this *Council*: he was of such repute among the *Jews*, that they parallel'd him with *Moses*, saying (*q*) *Dignus erat Esra, quod data fuisset*

k *Aben Esra.* *Vid. Buxtorf. comment. Masor. c. 3.*

l *Elias Levita. in præfat. tertia l. Masoreth hammasoreth.*

m *Buxtorf. in comment. Masor. c. 8.*

n *Buxtorf. in comment. Masor. c. 2.*

o *R. Asarias. R. Gedalia. Buxtorf. in comment. Masor. c. 11.*

p *Pirke Aboth. ca. 1.*

q *Talmud Sanhedrim cap. 2. f. 21.*

isset lex per manus ejus Israeli, si non præcessisset eum Moses.

In the second place we are to consider their *work*; what the men of this great *Synagogue*, being the true *Masorites*, did; their work may be reduced to these particulars. 1. When this great *Council* was assembled, they, among whom *Esra* was chief (who was assisted with the inspiration of *Gods spirit* (r)) determined what *Books* were *Canonical*, what *spurious* and *Apocryphal*. *Secondly*, (s) the *Authentick* and *Canonical books* were purged by them of all errors crept into the Text in time of their captivity. *Thirdly*, they (t) digested the *Old Testament* into *twenty two Books*, according to the number of the *Hebrew Letters*. *Fourthly*, they distinguisht it into great *sections* and *verses*: for though the Law was not so confusedly written, without any space or note of distinction between word and word that it seemed all one *continued verse*, or as the *Rabbins* speak, תבה אחת *Theba echath*, *one word*, until the time of the *Masorites*; yet it was not so distinguisht into *sections* and *verses*, as now we have it. *Fifthly*, They added their censures and *critical observations* concerning the irregularity of many words in respect of the *vowels* and *accents*. *Sixthly*, they numbred the *verses*, *words*, and *letters* of every book, to prevent all possibility of corrupting the Text in future times, for now, they say, the gift of Prophecy should cease. *Lastly*, they noted the *different writing*, and *different reading*: for the understanding of which we must know, that in the *Hebrew* text many words are written with *more*, many with *fewer letters* than they are pronounced; (u) many words *written* in the Text which are not *pronounced*, &c. In the Margin the difference is expressed, whence the difference in the Text they term כתיב *Cetib*, *Scriptionem*, the writing; the difference in the

r *Buxtorf. in comment. Masor. c. 11.*

s *Tertulian. l. de habit. mulierb.*

t *Chrysost. hom. 8. ad Hebræos. Irenæus adverf. hæres. l. 3. c. 25. Augustin de mirab. sacræ Script. l. 2. circa finem. Genebrard. l. 2. Chronol.*

u *Sunt octo voces quæ scriptæ sunt in textu, sed non leguntur quas addunt Masoræ. Rasb. 3. 12.*

the margin they term קרי *Kiri, Lectionem*, the Reading: becauſe they do read according to that in the margin. (a) This difference is thought by ſome to be a correction of the Bible, according to ſeveral copies after their return from *Babylon*. But, that it is of *divine authority*, containing many myſteries known to *Moſes* and the *Prophets* ſucceſſively (though many of them unknown to our age); and that it was not any *correction*, but the difference it ſelf primarily and purpoſely was intended by the *Prophets*, and holy Pen-men of the Scripture; evidently appeareth by the diverſity of readings in thoſe Books, which was written by *Haggai*, *Zacchari*, *Malachi*, *Daniel*, and *Eſra*. They being the *Authors* of their own Books, needed no *correction* at that time, themſelves being *preſent*; yet in them this *different reading* is uſed.

a *Contra hos diſputat Elias Levita in præfat. 3. l. Maſoreth hammaſoreth.*

In the *third* place, the propoſition followeth, namely, *Seeing that the Maſorites paſſed their cenſure on many words for their irregularity in their vowels and accents*, therefore *The vowels originally were not from the Maſorites, but of the ſame antiquity with their words*; and, in truth, otherwiſe they had been a *body or carcaſs without a ſoul*.

Chap. VIII.

Of the Iſraels pitching their Tents, and of their Camps.

WHiles the *Iſraelites* wandred through the Wilderneſs, their *Church* was a *Tabernacle*; and their *Habitations*, *Tents*; ſo that their whole *Camp* might be termed a *movable City*. It was divided into three parts. In the centre or middle of all, was the *Tabernacle* it ſelf, with its *Courts*, this they termed the

Camp of the Divine Majesty. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the Tabernacle belonged, (and therefore the neerest adjoyning place of habitation, might be the conveniencest for them) this was called the *Camp of Levi.* In the utter parts round about *Levi*, the *twelve Tribes* pitcht their Tents; this they termed the *Camp of Israel.* The *first Camp* resembled a great *Cathedral Church* with its *Church-yard.* The *second*, a priviledged place *about the Church*, as it were for *Colledges* for the habitation of the *Clergie.* The *third*, the *body of a City*, wherein the *Townsmen* or *Laity* dwelt. The form of the whole is probably thought to be *four-square*, (*a*) some say *twelve miles long, and twelve miles broad.*

a Vatabl. in Num. 2. 3.

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zabulon.* On the South side, *Ruben*, *Simeon*, and *Gad.* On the West, *Ephraim*, *Manasses*, and *Benjamin.* On the North, *Dan*, *Ashur*, and *Naphtali*: and these made up the *outward Camp*, termed the *Camp of Israel.* Between each Tribe, in every one of those four quarters, there were distant places like Streets, where there was buying and selling as in a Market, and Tradesmen in their Shops, in (*b*) manner of a City leading to and fro. This *Camp* is (*c*) thought to be round a *mile distant* from the *Tabernacle*, that is, *a Sabbath dayes journey*, and this is gathered from *Jos.* 3. 4. where the distance between the *People* and the *Ark* is commanded to be *two thousand cubits.*

b Οἰκήσεις ἐν ἀγορᾷ μεταποιήσαι. *Joseph. l. 3. Antiq. c. 11. p. 97.*

c Tradunt Hebræi, filios Israelis castrametatos fuisse in circuitu Tabernaculi, ut unum milliare interfueris (i.) spatium mille passuum, & hoc erat iter Sabbati. P. Fag. Num. 2. 3.

After this, pitched the *Camp of Levi*: In the Eastern part *Moses*, *Aaron*, and the *Priests*: In the South, the *Coathites*: In the West, the *Gershonites*: In the North, the *Merarites.*

In the *middle* was the *Camp of the Divine Majesty.*

Unto

Unto this *David* alludeth; *God* is in the *midst* of her, she shall not be moved, *Psal.* 46. 5.

After the same manner, the parts of the City *Jerusalem* were distinguished; when the Common-wealth was setled. (d) From the *gate of Jerusalem to the mount of the Temple*, was the *Camp of Israel*: from the *gate of the mountain of the Temple*, to the *gate of the Court* (which was otherwise called *Nicanors gate*) was the *Camp* of *Levi*: from the *gate of the Court*, and forward, was the *Camp of the Divine Majesty*.

d *Maimon. in Bethhabehirah cap. 7. sect. 11.*

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners* or *Standards*, *three Tribes to one Standard*; for which reason the *Church* is said to be terrible as an Army with *Banners*, *Cant.* 6. 4. The *Hebrew* word *Banner*, *Numb.* 2. 2. the *Greek* translateth (e) *Order*; and so the *Chaldee* calleth it (f) *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apostle* taketh his phrase, Every man in his own *order*, 1 *Cor.* 15. 23.

e Ἀνδρὶ δὲ ἑκάστῳ ἐν τῇ ἰδίᾳ τάξει. אנבר עלמסיה *quisque juxta ordinem suum.* f *Jonathan Uzziel, Numb.*

Every *Banner* was thought to be of *three colours*, (g) according to the colours of the precious stones in the Breast-plate, bearing the names of their *Patriarchs*. But this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the Breast-plate one of the *twelve*; and *Joseph* there graved on the *Beril*, hath here *two Tribes*, *Ephraim* and *Manasses*, unto whom *two colours* cannot be allowed from the Breast-plate.

g *Distinctum in vexillo fuisse imaginem (omnium in vexillo Judah, imaginem leonis in vexillo Ruben, imaginem hominis, vexillo Dan imaginem aquilæ) Fag. Numb. 2. Aben Esra ibid*

Each *Banner* had his several *Motto* or Inscription. In the *first Standard* was written, from *Numb.* 10. 35. *Rise up, Lord, and let thine Enemies be scattered, and let them that hate thee, flee before thee.* (h) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct *signe* engraven in it. *Ruben's Standard* had the

h

image of a man: Judah's, the *image of a Lion: Ephraim's* the *image of an Ox*: and *Dan's*, the *image of an Eagle.*

These same *four creatures* are used by *Ezekiel* 1. 10. to describe the (*i*) nature of *Angels.* Every *Cherubim* is said to have *four faces*; the *face of a man*, to shew his understanding; *of a Lion*, to shew his power; *of an Ox*, to shew his ministratory office; *of an Eagle*, to shew his swiftness in the execution of *God's* will. The same description of *Angels* you may find, *Rev.* 4. 6.

By the same *four*, in the opinion of many of the (*k*) *Fathers* are shadowed forth the *four Evangelists.* The *Man*, shadowed St. *Matthew*; because he beginneth his *Gospel* with the generation of *Christ*, according to his humanity: The *Lion*, St. *Mark*; because he beginneth his *Gospel* from the voice of the *Lion* roaring in the Wilderness, *Vox clamantis in deserto*: The *Ox*, Saint *Luke*; because he beginneth with *Zacharias the Priest*: And the *Eagle*, saint *John*; who soaring aloft, beginneth with the *Divinity of Christ.*

Thus have we seen how they *pitcht* their *Camps*; their *marching* followeth; and here we are to consider: *First*, their *marching in their journeys* through the Wilderness. *Secondly*, their *marching in their Battels.*

Concerning their *marching in their journeys*, they either *moved forward*, or *abode still*, according to the moving or standing of the Cloud, which conducted them: The manner thereof is described, *Numb.* 10. and summarily we may view it thus: When *God* took up the Cloud, *Moses* prayed, and the *Priests* with Trumpets blew an Alarm; then *Judah* the first Standard rose up, with *Issachar* and *Zabulon*, and they *marched foremost*; then followed the *Gersonites* and *Merarites*, bearing the Boards and Coverings of the *Tabernacle*

i *Angeli ex hoc versu definiri possunt. Sunt enim Spiritus intelligentes ut Homo, potentes ut Leo, ministratorii ut Bos, et celeres ut aquila* Tremel. in Ezek. 1.

k *Hieronym. ad initium sui commentarii in Mat. lt. Gregorius homil. 4. in Ezek. ab Hieronymo dissentit D. Augustinus in Matthæo, & Marco: nam in leone Matthæum, Marcum homine, putat adumbratum. Augustin. de consens. Evangelist. lib. 1. cap. 6.*

Tabernacle in Wagons. The Trumpets ſounded the ſecond alarm; then *Ruben*, *Simeon*, and *Gad* roſe up and *followed the Tabernacle*, and after them went the *Coathites*, in the *midſt* of the *twelve Tribes*, bearing on their ſhoulders the *Ark*, *Candleſtick*, *Table*, *Altar*, and other holy things. At the third alarm, roſe up the *Standard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe, followed the *Sanctuary*: unto this *David* hath reference, when he prayeth, *Pſal.* 80. 2. *Before Ephraim*, *Benjamin*, and *Manaſſes*, ſtirre up thy ſtrength, and come and ſave us. At the fourth alarm, aroſe the *Standard of Dan*, *Aſher*, and *Napthali*; and to theſe was committed the care of *gathering* together the lame, feeble, and ſick, and to look that nothing was left behinde: whence they were called the *Gathering-Hoſt*, *Joſh.* 6. 9. Unto this *David* alludeth; When my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal.* 27. 10.

Concerning their *marching in war*. *Firſt*, the *Prieſts* ſounded the alarm with Trumpets, *Numb.* 10. 9. this they termed (*l*) *Terugnah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut.* 20. 2. him they called *Unctum Belli*, *the annointed of the Battel*. *Thirdly*, they marched on by five and five in battel array, *Exod.* 13. 18. ſo the (*m*) original ſignifieth in that place.

In the laſt place we are to conſider how they were to deal in beſieging a Town. For the conceiving whereof, note theſe *two propoſitions*.

1. *They were to offer peace unto all Foreiners*, and *Canaanites*, *Deut.* 20. 10. And this is clearly ſignified, *Joſh.* 11. 19. There was not a City that made peace with the children of *Iſrael*, ſave the *Hivites*, the Inhabitants

(*l*) תרועה *Clangor, Vociferatio; Hebræi duplicem clangorem eſſe ſtatuunt, alterumque vocari* תקועה *alterum* תרועה *: quorum ille æquabilis eſt vox, hic citus conciſuſque fragor: ille ad convocandos cœtus, hic ad accendendos militum animos facit.*

(*m*) חמושים

bitants of *Gibeon*, all other they took in battel. For it was of the *Lord* to harden their hearts. Yea here *Moab* and *Ammon are* excepted, *Israel must not seek their peace*, Deut 23. 9.

2. *They were to make covenant with none of the seven Nations*, Deut. 7. 2. Exod. 23. 32. and 34. 14. With *Foreiners they might*, Josh. 2. 7. Peradventure you *dwell among us*, and how shall we *make a covenant* with you? not, How shall we *make peace* with you.

Some may question, What the difference was between *making peace*, and *making a covenant*? I answer, *twofold*. 1, The *making of peace* was a naked stipulation, or promise mutually made, for the laying aside of all hostile actions towards each other, whereby life on both sides might be secured: *Making a covenant*, was a solemn binding of each other, to performance of this mutual promise, by outward Ceremonies of (*m*) cutting a beast in twain, and passing between the parts thereof, Jer. 34. 18. as if they would say; *Thus let it be done to him, and thus let his body be cut in two, who shall break this Covenant*. Secondly, *peace* was not concluded by the *Israelites*, but only upon these terms, *that the people should become tributary unto them*, Deut. 20. 11. The *making of a Covenant* was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, Josh. 9.

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where *God* saith, *Offer peace to all*: and, *make a Covenant with none*. *Secondly*, it sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not *peace simply*, but *a Covenant*. *Make a league*

(*m*) Hæc est causa cur literæ ai Fœdus facere, dicam, נרותתכית (i.e.) Dividere aut dissecare fœdus: quemadmodum apud Latinos dicitur percutere fœdus quia loquitur fluxit ab antiquo fœderis faciendi more. Sacerdos enim feriebat porcum silice, dicens, Sic à Jove feriatur is, qui sanctum hoc fregerit fœdus, ut ego hunc porcum ferio. Livius, Decad. 1. lib. 1 pag. 17.

a league with us, *Josh.* 9. 6. *Thirdly*, it solveth that common objection, made in defence of *unadvised oaths*, to prove them *obligatory*, though *unlawfull*. The argument is framed thus: *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful; but that was observed by him; and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam.* 21. 1. *Therefore, &c.* I say it solveth that objection, because, if we diligently observe *Joshuahs* practice, we shall find *unadvised oaths* to be so farr, and *only so farr binding*, as they agree with *Gods word*. *Gods word* required the *Gibeonites* should have their lives secured, because they accepted *peace*; thus farr therefore the *covenant was still of force*: *Gods word* required, that the *Canaanites*, after the acceptation of peace, should become *tributary*: here, the *covenant was not of force*, and therefore *Joshua* made them *hewers of wood, and drawers of water, which is a kind of tribute in the language of the Scripture*; a tribute of the *Body*, though not of the *Purse*; in which sense the *Egyptian task-masters* are, in the original, called *tribute-masters*, *Exod.* 1. 11.

Chap. IX.

Their Measures.

Measures, in use among the *Hebrews*, and so among all other Nations, they are of *two sorts*: some, *Mensuræ applicationis*, *Measures of application*, as a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis*, *Measures of capacity*, as pints, quarts, pecks, bushels, &c. *Measures of application*, mentioned in Scripture, are these that follow; in which that there might be no deceit, the ground of these measures

was

was the breadth of so many, or so many barly-corns midle sized, lay'd by one another אצבע *Etsbang, Digitus, a finger, an inch,* (a) It containeth the bredth of six barly-corns, joyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurate speaking (b) *four fingers make three inches.* Of this there is mention, *Jerem.* 52. 21.

a Arim Moman. Thubal-Cain.

b Quatuor digiti constituunt tres pollices. France. Junius in Exod. 40. 5.

Palmus, this was two-fold; *Palmus minor*; and *Palmus major.* The lesser containeth the breadth of *four fingers*, (*i.e.*) *three inches*: the *Hebrews* term it טפח *Tephach*, the *Greeks* παλαιστὴ: the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμὴ; in *Latin*, *Spithamus*, & *Dodrans.* It containeth the measure that is between the thumb and the little finger stretcht out, *a span.*

יד *Pagnam, pes*; *A foot.* It containeth (c) *twelve inches.*

c Quatuor palmos, scil. minores, Pet. Martyr. 1 Re. cap. 6.

אמה *Amma, Cubitus, a Cubit.* We shall find in Authors mention of *four kinds of cubits.* 1, *Cubitus communis*, this was the measure from the elbow to the fingers end; it contained a foot and half, *or half a yard*; it is called the *common cubit.* 2, *Cubitus sacer*, *An holy cubit*, this was a full *yard*, containing *two of the common cubits*, as appeareth by comparing, 1 *King.* 7. 15. with 2. *Chron.* 3. 15. In the first place, the pillars are reckoned each of them *eighteen cubits* high: in the second place they are reckoned *five & thirty cubits* high; which together with the basis, being one ordinary *cubit* high, *doubleth the numbers*; so that the first text, is to be understood of *holy-cubits*: the second of *common-cubits*. 3, *Cubitus regis*, the *Kings-cubit*; this was (c) *three fingers longer than the common-cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut.* 3. 11. *Onkelos* doth improperly term it *cubitum regis*, the *Kings-cubit.* *Lastly*, there was *cubitus geometricus*, a *geometrical-cubit*, it contained six

c Herodot. l. 2. in descrip. Babyl.

common

d Orig. hom. 2. in Gen. lt. August. de civitat. Dei, l. 15. c. 27.

common cubits; (d) and, according to *these cubits*, it is thought that *Noah's ark was built*.

Some make the difference between the *cubits of the Sanctuary*, and *the common cubits*, to be thus: *The common cubits*, they say contained (e) *fifteen inches*; the *holy cubit* (f) *eighteen inches*. But that the *holy cubit contained two common cubits* hath been evidently proved, and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit* for the *Holy cubit*.

e Quinque palmos.

f Sex palmos.

חבל *Chebel*, *Funiculus*, *A line or rope*. The just length thereof is unknown: the use thereof, was to measure grounds, whence it is sometimes taken for the inheritance it self. *The lines* are fallen to me in pleasant places, *Psal.* 16. 6. That is, mine *inheritance*.

קנה *Kaneh*, *Arundo*, the *Reed*. The use of this was, to measure buildings; the length thereof was *six cubits and an hand-breadth*, *Ezek.* 40. 5. The cubits in this place, are (g) interpreted *Kings cubits*: it was less liable to deceit than the *Rope*, because it could not be *shortned*, or *lengthned*, by *shrinking* or *stretching*; hence the *Canon* or *rule* of the holy *Scriptures* is mystically typed out by this *Reed*, *Ezek.* 40. And *Revel.* 21. 15.

g Tremellius in hunc locum.

To these may be added other *measures*, wherewith they measured their *ways*, and *walks*. The least of these was πάσσαλος, *Passus*, *A pace*.

στάδιον, *Stadium*, *A furlong*. It is often mentioned in the *New-Testament*, not at all in the *Old*. (g) It contained *one hundred twenty five paces*, which is the eighth part of our mile. Some think it to be called so, ἀπὸ τοῦ ἵστασθαι, from *standing*, because *Hercules ran so much ground before he stood still*.

Milliarium; *A mile*. It containeth with us a thou-

g Ficdor.

sand

sand paces, but much more among the *Hebrews*. Their word ברה *Barah*, translated often *Milliarium*, properly signifieth *A dinner or meal*; and being applyed unto *journeys*, *walks*, or *ways*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day *between meal and meal*, or *bait and bait*. The word is read, *Gen.* 35. 16. When there was (כברת הארץ *Cibrath haarets*) *about half a days journey of ground*. The *Greek* in that place hath an uncoth word doubtless it was made from the *Hebrew Cibrath*, and signifieth *half a days journey*.

Their *measures of capacity*, termed *Mensuræ capacitatis*, were of *two sorts*. Some for *dry things*, as corn, seed, &c. Some for *liquid things*, as Wine, Oyl, &c. In both, that there might be a just proportion observed, all their measures were defined by a set number of *hen-egg-shels of a middle size*.

In my paralleling of them with our measures, where I speak of *Bushels*, *Half-Bushels*, *Pecks* &c. I am to be understood according to *Winchester measure*, as we phrase it; such a bushel contained *eight gallons*. Where I speak of *Gallons*, *Pottles*, *Quarts*, &c. I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

קב *Kab*, *Kabus*, *A Kab*. (a) This contained *twenty four eggs*: It held proportion with our *Quart*. The least measure mentioned in Scripture, is the *fourth part of a Kab*, 2 *King.* 6. 25. The famine in *Samaria* was so great, that a *fourth part of a Kab of doves dung* was sold for five pieces of silver. The *Rabbins* have a Proverb, That (b) *ten Kabs of speech descended into the world, and the woman took away nine of them*.

a *Arias. Montat. Thubal. Cain.*

עשרה קבין שירדו לעולם חשעתנה לך נשים

Vid. Buxtorf. Lexic.

עמר *Omer*. It contained (c) *one Kab & an half*, & *a fift part of a Kab*, that is, *three pints and an half pint*,

ודוד c *Alfred Beverl. Annal.* 66. p. 588.

and fifth part of an half-pint. It was the tenth part of an *Ephah*, *Exod.* 6. 36.

סאה *Seah*, σάτον, *Satum*: the *Latin* Interpreters, commonly render it by *Modius*. It contained (c) *six Kabs*, that is, *A Gallon and half*. We translate the word in general, *A measure*: To morrow this time, a *measure* (that is, *a Satum*) of fine flower shall be sold for a Shekel, 2 *King.* 7. 1.

c *Vid. Buxtorf. Lexic. in* קבב *ex opere R. Alphe tractat. de Pasch. c.* 5 *f.* 176.

אפה *Ephah*. It contained (d) *three* Sata, that is, *half a bushel and a pottle*.

d *Arias Montan. Tubal-Cain.*

לתך *Lethec*. It contained (e) *fifteen* Modios or Sata, that is, *Two bushels, six gallons, and a pottle*. Mention of this is made, *Hos.* 3. 2. It is there rendred in *English*, *half an Homer*.

e *Epiphan. de mensur. & Ponderib.*

חמר *Homer*. It is so called from כמור *Chamor*, *Asinus*, *an Ass*, because this measure contained so much grain or corn, as an Ass could well bear. It contained *ten Ephahs*, *Ezek.* 45. 11. that is, *Fourty five gallons*, or *five bushels and five gallons*.

כור *Cor*, *Corus*. The *Cor* and the *Homer* were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luk.* 16. 7.

These measures of which we have spoken hitherto the *Hebrews* used in measuring of *dry things*: Three other measures there were, which they used for liquid or *moist things*.

לוג *Log*. It contained (f) *six egg-shels*. It was of the same quantity as the *fourth part of a Kab*: *Half a pint*.

f *Buxtorf. in loco supremo citato.*

חין *Hin*. It contained the quantity of (g) *seventy two egg-shels*, so that it was of our measure *three quarts*.

g *Buxtorf. ibid.*

בת *Bath*, βάτος, *Bathos*, the *Bath*. It was of the same capacity with the *Ephah*, *the tenth part of an Homer*, *Ezek.* 45. 14. The *Latin* Interpreters commonly render it *Cadus*. (h) *Hierom* writing upon *Ezekiel*, renders

h *Hieron. Ezek.* 45.

it

it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Vadus.* I sometimes thought there had been some error in the print, namely, *Vadus* put for *Cadus:* But now I find, the *Greeks* to use both βαθος, and βατος, for this measure, and from the last of these *Greek* words, that ancient *Father* reads it *Vadus*. Sometimes our *English* renders it in general, a *measure*, *Luke* 16. 6. It contained *four gallons and an half.*

All these measures were proper to the *Hebrews*; I find three other mentioned in the *N. T.* taken from other Nations.

ξεστης, *Sextarius*. We *English* it in general, *A Pot*, *Mark.* 7. 4. (*i*) it was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*, *undecim Attici sextarii æquabant Romanos duodecim*. In probability we are to understand the *Roman* measure; so that it contained *six eggs*, that is, *half a pint.*

(i) *Alsted. pre-cog. Theol. p.* 561.

χοινιξ, *Chœnix*, *a measure*, *Revel.* 6. 6. It signifieth properly that measure of Corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*; *Super Chœnice non sedendum*; that is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow.* It contained (*k*) *four Sextarii*, that is, *a quart.*

(k) *Budæus de asse lib.* 5.

μετρητης, *Metrets*, *Joh.* 2. 6. It is translated *A Firkin.* It was a measure in use among the *Athenians.* (*l*) It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, so that it contained *four gallons and an half.*

(l) *Budæus de asse lib.* 5.

Chap. X.

Their Coyns: first of brazen Coyns.

THat they might have just *Coyns* and *Weights*, they weighed both them and their Weights by *barly corns*.

Λεπτὸν, *Minutum*, *a Mite*, *Luke* 21.20. *Mark* 12.42. The latter *Hebrews* call it פרוטה *the* Syriak שמונא (*i.*) *Octava* the *eighth part of Assarium.*) (*m*) It weighed *half a barly-corn*: It valued of our money *three parts of one* c.

m פרוטה משקל חצי שעורה *Moses Kotsens. fol.* 124. *col.* 4.

Κοδράντης *Quadrant*, *a farthing*. It was a *Roman Coyn*, weighed a *grain of barley*; it consisted of *two Mites*. The poor Widdow threw in *two Mites*, *which make a Farthing*, *Mark* 12.42. by consequence it valued of ours c. $\frac{1}{2}$!

Ἀσσάριον, *Assarius*, *vel Assarium*. It was a *Roman Coyn*, weighing *four grayns*. The *Rabbins* call it איסור *Isor*, and say that it containeth (*r*) *eight Mites* Of this we read, *Mat.* 10.29. Are not two Sparrows sold for (an *Assarium*)? our *Englisb* readeth it, for a *Farthing*? It valueth of ours in precise speaking, q^{a}-q.

r Drusius in Mater Luc. 12. 59.

Their silver Coyns.

גרה *Gerah*. It was the twentieth part of the Shekel of the Sanctuary; *A Shekel is twenty Gerahs*, *Exod.* 30. 13. It was the least silver Coyn among the *Hebrews*; It valued of ours 1*d. ob.*

אגורה *Agorath*. We englisb it in general, *a piece of silver*, 1 *Sam.* 2.36. But it appeareth by the *Chaldee Paraphrase*, that it is of the same value with *Gerah*, that *Paraphrase* renders both מעה *Megna*, by the *Greek* they are both rendred ὀβολὸς, the value thereof therefore is 1*d. ob.*

קשיטה *Keſhita.* The word ſignifieth a *Lamb*, and is uſed for a certain *Coyn* among the *Hebrews*: on the one ſide whereof, the Image of a *Lamb* was ſtamped: our Engliſh reads it in general, *piece of money*. *Jacob* bought a parcel of a Field for an hundred *pieces of money*, *Gen.* 33. 19. In the original it is for an hundred *Lambs*. But it is apperant, that *Jacob* paid *money*: for St. *Stephen* ſaith he bought it for *money*, *Acts* 7: 16. In the judgment of the *Rabbins*, it was the ſame that (n) *Obolus*, (o) *twenty of them went to a Shekel*; So that the value thereof was 1 *d. ob.*

n *R. Solom. Gen.* 33. 19. *It. R. David. in li. radic. lit. Levi, ben Geri. Gen.* 33. 19.

o *Drus ad diſficil. loca Gen. p.* 119.

כסף *Ceſeph*, ἀργύριον. *Argenteus, a piece of ſilver*: As the *Romans* numbred their ſums by *Seſterces*, in ſo much that *Nummus* is oftentimes put abſolutely, to ſignify the ſame as *Seſtertius*; ſo the *Hebrew* counted their ſums by *Shekels*, and the *Grecians* by *Drachmæ*. Hence *Argenteus, is a piece of ſilver*, being put abſolutely in the *Bible*: If mention in that place be of the *Hebrew-coins*, it ſtandeth for a *Shekel*, and valueth 2 *s.* 6 *d.* if it ſtand for the *Shekel of the Sanctuary*: If it ſtand for a *common-Shekel*, then it valueth 1 *s.* 3 *d.* But if mention be of the *Greek-coins*, as *Act.* 19. 19. then it ſignifieth the *Attick Dracma*, which valueth of our money 1 *d. ob.*

Δεκμὴ, *Luke* 15. 8. (p) It was a *quarter of a Shekel*, and thus by conſequence it valued of ours, 7 *d. ob.*

p *Brerewood, de Num.*

Δίδραχμον, *Didrachmon*, *Mat.* 17. 24. We *engliſh* it *tribute-money*: The *Syriak* readeth (q) *Duo Zuzim*. Now that coin which was termed *Zuz* by the *Hebrews*, was anſwerable to the *Roman Denier*, whence it appeareth that it valued of ours 1 *s.* 3 *d.*

q תרין זוזין

Στατὴρ, *Stater*. We engliſh it a *piece of money* at large, but it contained preciſely *two Didrachma*. For the *tribute-money* to be paid for each perſon, was *Didrachmum*, as is evident, *Matth.* 17. 24. and this *Stater* was

paid for *two*, namely, for *Christ*, and *Peter*; the value of it therefore was 2*s*. 6*d*.

ανθρωπος, *Denarius*, *a Penny*. This was their *tribute-money*, *Matth.* 22. 19. There were (r) *two sorts of Pence* in use among them; the *common Penny*, which valued of ours 7*d*. ob. And the *Penny of the Sanctuary*, which valued 1*s*. 3*d*. For it was answerable to their *Didrachmum*, and of this last we must understand Saint *Matthew* in this place: for their *Tribute-money* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum*, or *half-Shekel*, was formerly paid by the *Israelites*, (s) every year after they were twenty years old, towards their *Temple*, *Exod.* 30. 13. *Cæsar* by taking away this money from the *Temple*, and changing it into a *Tribute* for his *own Coffers*, did in truth take away from *God* that which was *God's*. Hence, in that question proposed unto *Christ*, *Is it lawful to give tribute unto Cæsar, or not?* *Christ* answereth, *Render unto Cæsar the things that are Cæsar's; and unto God, the things that are God's.*

1 Tremel. Mat. 22. 19.

Eben Esra Nehem. 10. 32.

(t) This very *Tribute* afterward was paid by the *Jews* towards the *Roman Capitol*, by virtue of a Decree made by *Vespasian*.

2 Joseph. de bello l. 6. cap. 26. 2

זוז *Zuz*, It was the (f) *fourth part of a Shekel of silver*; It valued therefore of ours, 7*d*. ob.

רבע שקל בסף Elias Thesbit.

שקל *Shekel*, *Siclus*, *a Shekel*. It was two-fold, *Siclus regius*, *the Kings Shekel*, of common use in buying and selling; it is valued 1*s*. 3*d*. And *Siclus Sanctuarii*, *the Shekel of the Sanctuary*; it valued 2*s*. 6*d*.

The *Shekel of the Sanctuary* were of *two stamps*. The one was always in use among the *Jews*: the *thirty pieces of silver which Judas received are thought to be thirty Shekels of the Sanctuary*. It had stampt on the one side, the *pot of Manna*, or, as others think *Aarons Censer*, or *Incense-Cup*: he inscription on this side was

שקל

שקל ישראל *Shekel Iſrael*, *The Shekel of Iſrael*: on the reverſe-ſide was ſtampt *Aarons Rod, budding*; with this inſcription about the Coin, ירושלים הקדושה *Jeruſchalaiim hakeduſcha*. After the comming of our *Saviour*, the *Jews* which were converted to the *Chriſtian faith*, (*t*) changed their *Shekel*, and on the firſt ſide ſtampt the *Image of Chriſt with* ש at the mouth of the Image, and ו in the pole, which three letters made his name *Jeſu*. On the reverſe-ſide there was no picture, but the whole rundle was filled with this inſcription, ואיר מארם עשרם תי משיחמלך באנשלום (*i.*) *Meſſias rex venit cum pace, & lux de homine factus eſt vita*. In ſome Coyns, for the latter clauſe of that inſcription is read, ארם עשרי אלתיב (*i.e.*) *Deus homo eſt factus*. (*t*) *Aſſyrens.*

The *Kings Shekel* in *David* and *Solomons* time, had ſtampt on the one ſide, a kind of Tower ſtanding between ירו and מלם and underneath was עור תקרש The whole inſcription was *Jeruſalem, urbi ſanctitatis*: On the reverſe ſide, the rundle was filled with this *Hebrew* דור חמלך ובנו שלמה המכך (*i.e.*) *David rex, & filius ejus Salomon rex*.

The *Shekel* again was divided into leſſer *Coyns*, which had their denomination from the parts thereof. Thus we read of the *half-Shekel*, *Exod.* 30.13. The *third part of a Shekel*, *Nehem.* 10.32. *The quarter of a Shekel*, 1 *Sam.* 9.8.

Their gold Coins.

זהב *Zahab*. The *Engliſh* reads it, *A piece of gold*, 2 *King.* 5.5. By it is meant, that which elſe where is called *Siclus auri*, *a Shekel of gold*, 1 *Chron.* 21.25. Hence the one thouſand ſeven hundred *pieces of gold* mentioned, *Judg.* 8.36. The *Greek* renders 1700. (*u*) *Shekels of gold*. (*x*) The weight of this Coyn was two *Attick drams*, the value 15 *ſhillings*. (*u*) זהב שקלי, (*x*) *Euſtathius.*

אדרכן *Adarcon*, of this we read, *Eſra* 8.27. It was al-

so called דרכמון *Drachmon*, of which we read, *Esra.* 2. 69. Both these names seem to denote the same coyn; if not, yet both were of the same weight. The *Greek* interprets them both by δραχμὴ, and our *English* accordingly renders both, *A dram*: which must be understood of the *drams* in use among the *Hebrews*, *weighing* two *Attick drams*. From the *Greek* δραχμὴ, *Drachmon* seemeth to have had its name. (y) He conjectureth not amiss, who thinketh that *Adarchon* was so called, *quasi Dariccon*, which was a certain *coin* of *Gold* in *use among* the *Persians*, and from *King Darius* (whose image one side thereof bore) was named *Daricon*, and א among the *Chaldeans* is often *prefixed* before a word, as ה is among the *Hebrews*. The value of this coyn was of ours, 15 *shillings*.

y Brerewood de nummis.

Their Sums.

Their *Sums* were *two* מנה *Maneh*, μνᾶ, *Mina*, *a Pound*. In *gold* it weighed *one hundred shekels*. This appeareth by comparing these texts, 1 *King.* 10. 17. *Tres* מנים *Manim*, *Three pound* of gold went to one shield. Now we read, 2 *Chr.* 9. 16. *Three hundred shekel* of gold went to one sheild. The name *Shekels* is not expressed in the original, but necessarily understood, as appeareth in that which was spoken of *Zahab*. For, it a received rule, that, in *Scripture*, *Aurum* being put with a *numeral*, signifieth so many *Shekels of gold*: and so, *Argentum* in like manner. The weight thereof then being 1000 *shekels*, it followeth, that the value was 75l. In *silver their Maneh* weighed *sixty shekels*, *Ezek.* 45. 12. so that it valued 7l. 10*s*. Note that (*a*) *Sheindler* was deceived, in saying that the price or value of the *Maneh*, was changed in *Ezekiels* time, because it then valued 60 *shekels*: For, the difference is not between the sacred and profane *Maneh*, as *Sheindler* conceived it; between the *Maneh* of gold, which was valued at an hun-

a Sheindler in מנה

dred *shekels* always, & the *Maneh of silver* which weighed 60. *shekels*, according to the fore-quoted place in *Ezek.*

The second sum was ככר *Cicar*, *Talentum*, *A Talent*, This if it were of *silver*, it contained in weight 3000 *shekels*. For those two verses being compared together, *Exod.* 38.25,26. sheweth *that six hundred thousand men* payed every man *half a shekel*, the whole sum amounted to an *hundred talents*; whence it followeth, that a *Talent of silver* amongst the *Hebrews* was 375l. But a *Talent of gold* (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500l.

In this tract of their Coins, we are to know *three things*. First, that as the *Romans* in the former *ages*, used *Æs grave*, *Bullion money*, unstampt, which in the *Mass* or *Billet* they weighed out in their payments; and afterward *Æs signatum*, *coined metals*: So the *Hebrews*, though *at last* they used *coyned money*, yet at *first* they *weighed their money uncoyned*; *Abraham weighed to Ephron the silver*, *Gen.* 23.16. Hence the *Shekel* had its name from שקל *Shakal*, *ponderare*, *librare*, *to weigh*, or *put in the Ballance*. Secondly, *as the coyned shekel was twofold*; one for the use of the *Sanctuary*, the *other* for the use of the *Common-wealth*, and that of the *Sanctuary* was double the *price* of the *other*: So the *weight of the shekel is to be* distinguisht after the same manner; The *shekel of the Sanctuary weighed half an ounce Troy weight*; the *common shekel weighed a quarter of an ounce*. For *example*, *Goliahs spears-head weighed six hundred shekels of the Sanctuary*, 1 *Sam.* 17.7. that is, *twenty five pound weight*: *Absolons hair weighed two hundred shekels after the Kings weight*, 2 *Sam.* 14.26. that is, *four pound weight*, *and two ounces*. Yea the sums which I have reckoned only *according to the Sanctuary*, in common use *according to the Kings weight*, they abate half their value.

3. The

3. The leſſer *coins* were in general termed מעות; or in the ſingular number מעה, *Joh.* 2.15. The *word* ſignifieth properly a ſmall quantity or little *piece* of metal, ſuch as may be clipt off from coyns. *Upon the firſt of the moneth Adar, Proclamation was made throughout Iſrael, that the people ſhould provide their half-ſhekels, which were yearly toward the ſervice of the Temple, according to the commandement of God, Exod.*30.13. (*b*) On the 25. of *Adar*, then they brought *Tables* into the *Temple* (that is, into the *outward court*, where the people ſtood.) On theſe *Tables* lay theſe מעות, or *leſſer coyns*, to furniſh thoſe who wanted *half-ſhekels* for their *offerings, or that wanted leſſer pieces of money*, in their payment for *oxen, ſheep*, or *doves*, which likewiſe ſtood there in a readineſs in the ſame *court*, to be ſold for ſacrifices: But *this ſupply of leſſer coyns*, was not without an *exchange* for other *money*, or *other things* in lieu of *money*, and that upon *advantage*. Hence thoſe that ſate at theſe *Tables* as *chief-bankers* or *Maſters of the exchange*, *they were termed* κολλυβισται, in reſpect of the *leſſer coyns which they exchanged*; *in reſpect of the exchange it ſelf they were termed* κερματισται, for κερμα ſignifieth the ſame in *Greek*, as *Cambium* in *Latin*; *whence thoſe letters of exchange*, which the *Latins* call *Literas Cambii*, the *Greeks* call γραμματα κερματιστικα. *Tickets of Exchange*; in reſpect of the *Tables* at which they *ſate*, they are termed by the *Talmudiſts* שולחנים, from שולחן *Schulchan*, *Menſa*; for the ſame reaſon they are ſometimes termed by the *Greeks* τραπεζιται; and by the *Latins*, *Menſarii*. Theſe are thoſe *changers of money* which our *Saviour* drove out of the *Temple*.

(a) Moſes Kotſenſ. de Sicl. f. 122. col. 2.

(b) Moſes Kotſenſ. ibid

(c) Κερμα δε (inquit Pollux) eſti αργυριον αποχρη. Vid. Druſ. Annot. in N. T. part 2. p. 57.

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The Reader is desired to take notice, that the words Judah *and* Scepter *are omitted before the Braces in* page 4. *and to read it thus,* Some take Judah, *before the first Brace, and before the second Brace,* Some take Scepter; *without which it cannot be understood.*

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